The Missionary Herald

VOLUME CVII APRIL 1911 NUMBER 4

"PLAGUE reports exaggerated. None in Peking. Manchuria improving." The cable brought this message, March 8, from Dr. Charles W. Young, of Peking. In an earlier letter to his mother in this country, to whom also the dispatch was sent, Dr. Young remarks that press reports must be discounted eighty per cent. The more precise and authoritative news now appearing from different centers in the stricken region confirms this view. It is said that the precautionary methods of the Chinese have been surprisingly efficient; and that the disposition of officials to cooperate with the missionary and other foreign physicians in combating the plague has been marked and encouraging. The exceptional virulence and mortality of this pneumonic form of the plague increase the horror of its appearance and account in part for the wild reports that have been spread abroad. But there are rumors that Russia has not been unwilling to have the world put in panic by reports that might enable her to rush soldiers into Manchuria, ostensibly as a sanitary police.

The Plague in China

THE nation-wide celebration of fifty years of organized foreign mission work of women suffered no chill when it struck New England. The Boston meetings (March 14–15) showed the same enthusiasm and spiritual power that had characterized the gatherings in other cities and sections. The attendance was phenomenal, the addresses effective, in some cases never to be forgotten, the luncheons (it was found necessary to provide four halls for this purpose) were delightful and inspiring occasions, and the thank-offerings were generous, the pledges of the Congregational women present amounting to over $3,000. The marvel grows that this extensive and elaborate campaign of meetings could be so quickly and quietly arranged, and that it could be carried out with almost uniform power and effect.

A Jubilee Indeed

AFTER all, there was a disturbance at Adana, although, as was said in the last *Missionary Herald*, the implication that the city and region were on the eve of a wide outbreak of massacres was entirely unfounded. It seems that when an intoxicated man mounted to the gallery of a minaret in Adana and gave the call to prayer at an hour not appointed, the Armenians, easily terrified after what they had endured, guessed it was a preconcerted signal. As a number of Christian houses and places of worship had been marked in the night with red crosses, and some threats had been uttered, a panic was quickly started; some families fled from the city. But Mr. Chambers and the consuls went at once to the Vali, who promptly assured them that order would be maintained, and declared that the attack was really against him for having protected the Christians in their rights. At once he took steps to arrest and imprison the leading offenders; other suspicious characters were warned that he would hold them accountable for any outbreak. Soldiers were marched through the principal streets, with their officers and the Vali at their head, to demonstrate the forces behind the law. Immediately order was

The Disturbance at Adana

restored, and the people who had been scared into flight returned to their homes. The total effect of the disturbance was to furnish new testimony to the capacity, zeal, and fairness of the new Vali. Mr. Chambers's statement concerning the good order in the district stands undisputed.

To Re-enforce Western Turkey

REV. CHARLES H. HOLBROOK is the one new missionary whose going to the field we chronicle this month. He sailed from New York March 25. Mr. Holbrook was born in Salem, Mass., and after studying in the schools of

REV. CHARLES H. HOLBROOK

Lynn and Swampscott entered Boston University, receiving the degree of A.B. in 1902 and A.M. in 1903. During his educational course he was able to support himself, and after graduation he became instructor in the Worcester Polytechnic Institute, where for two years he taught the modern languages. During this period, as indeed later, he was much engaged in work for young men. In 1904 he united with the Old South Church in Worcester, and in 1907 entered Union Theological Seminary, whence he was graduated last year. In his labors for self-support he has secured an unusually broad training which will fit him for various forms of service in our mission fields. Mr. Holbrook has been warmly commended by those acquainted with the work in which he was engaged, especially that for young men. He has been designated to the Western Turkey Mission in the expectation that he will be located at Sivas. Recently Mr. Holbrook transferred his church relationship to the Congregational church at Wellesley Hills, Mass., where he was ordained February 15. This church is to undertake his support on the mission field.

In Turbulent Mexico

JUST as this issue is being made up tidings come from some of the Board's missionaries in Mexico, indicating that many of them have been and still are pretty much cut off, not only from the rest of the world, but from one another. A letter from Miss Long, of Chihuahua, sent out privately by automobile to El Paso on March 7, reported that the city was virtually in a state of siege. For a week no train had gone in or out of the city and communication was cut off even from Parral. The city itself was still quiet, the federal troops being reluctant to go out to battle and the rebels not venturing to press in. It appeared that they were hoping to compel surrender by a prolonged siege. At that time the mission had sufficient supplies on hand to prevent immediate anxiety; it was feared that if the smelting works and the mines should be shut down there might be rioting by the hundreds of men left without work. Mission work in church and school was being continued much as usual, though naturally with lessened and irregular attendance and with scanty funds, as the people were becoming rapidly impoverished.

At the same time a telegram from Mr. Wright, of Parral, forwarding a dispatch from Chihuahua dated March 14, reported all missionaries well and expecting that mail service would soon be restored. Mr. Wright also indicates that Parral was cut off for a while, not only from Chihuahua, but even for several days from Guadalajara and Mexico City. There were rumors that the

rebel leader, Madero, was approaching Chihuahua with increasing forces, though reports were so conflicting as to make it difficult to verify rumors.

That the disorder is widespread over the province of Chihuahua is indicated by the fact that for two months no word has been received from Rev. A. B. Case, who occupies a ranch at San Buenaventura; the train service of that region both by the direct line and on the Mexican Central road being entirely interrupted by rebel forays.

It is hard to say just what these events portend for Mexico. Evidently the rebellion is not wasting away as was thought two months ago. The outlook is certainly serious, if not ominous of increasing warfare and uprising against government forces that seem insufficient to meet the crisis. The mobilizing of United States troops upon the border is also not fully explained. Apparently it is more than a mere demonstration of military tactics. At least the troops will prevent United States territory being used as a rendezvous or refuge for Mexican bands, and they will be ready, if need arises, for police duty in guarding foreign property and interests. Meanwhile there is need to pray earnestly that all connected with the Board's mission in Mexico may walk wisely and safely through the perils of the time.

The World in Boston at Last

As this number of the *Missionary Herald* reaches its readers the final touches are being put on the great missionary exposition which opens in Mechanics Hall, Boston, Saturday, April 22. It is nearly three years since this exposition was projected; for more than a year it has been in actual preparation. Those who have been able to watch operations at close hand have continually marveled at the energy, skill, and comprehensiveness with which Mr. Gardner and the associates he has gathered round him have gone at their task. So adequately have the myriad details been managed that the exposition is able to open two days ahead of the time first set, and will thus be in operation just four weeks. Though the first of its kind in America, it is not to be the last; already a dozen cities are booked for similar missionary expositions. But it is not likely to be seen elsewhere in New England. Her people must come to the Hub for it. And Boston invites all to come who would see the world as the field where the Word of the kingdom is sown.

The Congregational Brotherhood Pushing Missions

THE Congregational Brotherhood of America has rendered one more good service to the missionary enterprises of its denomination by making the March issue of *The Brotherhood Era* a missionary number. And into that number has gone all the keenness, versatility, enthusiasm, and snap which always characterize this magazine. The very motto on the cover is a ringing challenge, "Every man who is interested in humanity is interested in missions." The opening pages sparkle with epigrams; next come "Facts Boiled Down of Our World-Wide Work," followed by a pungent message to American business men entitled, "Why Missions?" by Rev. W. W. Newell; the rest of the magazine is devoted to a series of programs for meetings covering the work of each of the missionary societies. These programs have been worked out with great care, and are rich in suggestion and material. The number deserves wide circulation among the men of our churches; it is worth far more than the dime it costs. Our congratulations and thanks to the editor of the *Era*, whose office is at 4304 North Paulina Street, Chicago, Ill.

Clifton Springs Again

THE prospectus is out for the twenty-eighth annual meeting of the International Missionary Union, to be held at Clifton Springs from May 31 to June 6. Missionaries will need no word of explanation as to this conference, and those on furlough or retired in this country will not need to be urged

to attend. The hospitality of the Sanitarium at Clifton Springs, the delightful associations of the time, and the value of the addresses and discussions which are then to be enjoyed impel every missionary to be present if possible. This year the topic is stated in the title of Dr. Mott's last book, "The Decisive Hour of Christian Missions." Missionaries planning to attend and desiring to accept the hospitality of the Sanitarium should write at once to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y. And all others contemplating attendance at their own charges should give early notice of their intention, that provision may be made for their entertainment.

New Railroads for Turkey

ACCORDING to *The Orient* enough new railroads are now projected in Turkey to transform the map of that empire, if all shall be built. The big "if" in the case grows out of the financial stress of the country and the difficulty in procuring foreign gold. However, four lines in widely separated parts of the empire are on the point of starting construction: one short line running east and west in European Turkey; a second from Samsoun to Sivas; a third from the capital to the port of the province of Yemen; and the fourth, a prolongation of the Bagdad Railway, through the Taurus Mountains via Adana and Osmanieh to Helif. These roads will do much to bind the empire together; they will immensely develop commerce, and over portions of the country potentially rich will transform belated and inadequate methods of traffic.

A TURKISH FREIGHT TRAIN

Among Strange Peoples

THE packet of post cards just issued by the American Board has scored an instant success. Eight pictures from as many lands reflect varied aspects of the missionary undertaking. A few words of explanation are added to tell the story of the scene. All who have seen these striking and artistic views are more than pleased with them. And the package of eight costs only a dime! A two-cent stamp is needed to cover postage.

Original Missionary Exercises

THE Young People's Missionary Movement of the United States and Canada offers to pay from five to ten dollars each for accepted written accounts of original missionary exercises, programs, dialogues, or dramatizations received before May 1. It desires to put in print the freshest and brightest plans of this kind which have been used successfully. Any one wishing to learn the full conditions of the offer may write to the Educational Department of the American Board or to the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

The Case of Latin America

IN view of the limitations of the Edinburgh Conference, yielding to the insistence of English missionary societies, to leave out of its view of mission work any nominally Christian people, the following expression of the Conference of Foreign Missionary Boards of the United States and Canada at its last meeting in New York has special importance: —

"The conference, having had brought to its attention a statement adopted by the missionaries from Latin America who were present at the Edinburgh Conference, deems it appropriate to say that the American and Canadian Missionary Societies have always felt a sense of missionary responsibility to deepen the spiritual life in Latin America, in view of the conditions which they know to prevail in these lands, and that while cordially accepting and recogniz-

ing the propriety of the limitations imposed upon the Edinburgh Conference and the Continuation Committee, the members of the conference reaffirm their conviction that the evangelization of Latin America is a part of the world missionary task which the Christian Church dare not neglect, and that there should be an increased and adequate support of missions to the Latin American peoples."

Mr. G. Sherwood Eddy's New Work

IT cannot but be a regret to the American Board circle, and particularly to his associates in the Madura Mission, that Mr. Sherwood Eddy feels compelled to leave Battalagundu and the important work he has been carrying on there, to accept the position of General Young Men's Christian Association Secretary for Asia. Mr. Eddy went to India as a Young Men's Christian Association worker; he has never been an appointed missionary of the American Board, though his recent service in the Madura Mission has been none the less devoted and valuable for that. It was natural that when Dr. John R. Mott, with his new responsibilities as chairman of the Continuation Committee of the Edinburgh Conference, looked about for another associate qualified to bear a large and varied responsibility in the Far East he should turn to one who had had experience both in the Young Men's Christian Association and in a mission station. Mr. Eddy's new position will involve much traveling and keep him closely in touch with both hemispheres. He is to spend seven months in the Orient, conducting evangelistic meetings in India and the Far East (China, Korea, and Japan), and the rest of the year is to be spent in the United States raising funds for the work and securing new workers for the foreign field. While deploring the loss of so valued a missionary, the American Board extends to Mr. Eddy its felicitations and good will for the important task to which he now turns, and rejoices to think he is still to be a missionary and a fellow-worker with this Board in the one task to which his life is committed.

Mediaeval Worship and Christian Missions

A CORRESPONDENT of *East and West*, which is, so far as such a review exists, the one quarterly of the English-speaking people for the study of missionary problems, voices his feeling that those who would imitate the devotion and self-sacrifice of mediæval Christians make a mistake in clinging to the same form of expression. During the Middle Ages those who desired to consecrate their money to the extension of the kingdom of God felt that the erection of costly churches was the most effective means of advancing the kingdom of God and his glory. It was not possible then for them to contribute to missionary colleges or to multiply churches outside the pale of Christianity inasmuch as three-quarters of the globe was unknown to them. Their spiritual successors today best follow them, not by erecting buildings that vie with one another in cost and magnificence, but by giving their support to those who are promoting Christian worship in places which so far lack the institutions of the Christian religion.

The writer of the letter is an Anglican. The review in which it appears is maintained by the missionary society which represents the High Church Anglican party, the Society for the Propagation of the Gospel. It is the more impressive, therefore, to find the editorial utterance of the review commending the sentiment of its contributor, and instancing as a case in hand the erecting of a building close to Westminster Abbey at a cost which would have rendered possible the erection of one thousand mission chapels in connection with the community to which the building belonged. The appeal for less expenditure for the church at home and more for the church abroad may easily be exaggerated; the buildings and institutions of religion must somewhat conform to the standards of other institutions in Christian lands. Incidentally, it may be questioned

whether it is well for the churches of the West to build the Christian sanctuaries of the East. And yet there is constant and, it seems, increased occasion for the people of Christian England and America to consider whether the better testimony to their Lord is borne by erecting new cathedrals, seeking still richer display of ecclesiastical art, striving that Protestant may surpass Romanist, and the religious outstrip the secular, or by a yet more devoted, sacrificial, and unhesitating effort to demonstrate the redeeming power of God's gospel in the discipling of all nations.

A New Era in the Higher Educational Work

THE receipt of $1,000,000 from two devoted friends of Christian missions and of the American Board, as their contribution toward the higher educational endowment fund projected at $2,000,000 as a basic figure, makes the establishment of that fund an assured fact and marks a new era in the Board's policy of training leaders for the Christianizing of the peoples and the civilizations where its missions are. Already the Prudential Committee has appointed a special sub-committee on this department of work, which committee in turn has organized, formulated its principles of operation, and laid out some lines of procedure.

The lift has come to the Board's higher educational institutions none too soon. Each year of late, now almost each month, shows the marvelous increase of opportunity for this department of missionary enterprise. In the huge empires of Turkey, India, China, and Japan, and to new degree in such different fields as South Africa and Bulgaria, the chance for evangelism through education is fairly overpowering to the straitened missionaries. In some of these lands the sudden call for teachers in government schools makes a demand that at present cannot at all be met. Many times $2,000,000 could be used without waste, rather with immense productiveness, amid the new conditions in almost every land where the Board is operating. The hope rises that these gifts just received are the harbingers of others that will soon come for similar purposes. The constituency of the Board will join its officers in joyous gratitude to these friends who modestly ask that their names be withheld for a time. May other wealthy and generous souls, noting this benefaction, be moved to similar wise investment, that in these changing and formative times they may have some large share in the remaking of the world after the pattern and according to the will of Christ.

Student Conference in Constantinople

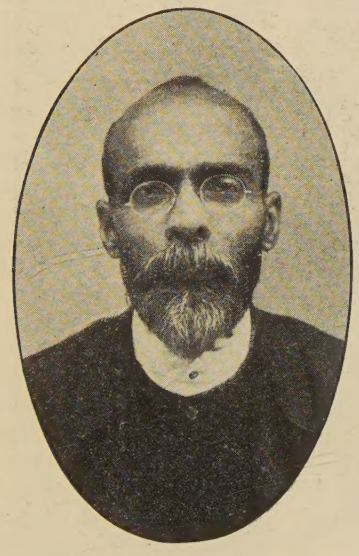
IT is an impressive and significant fact that the World's Student Christian Federation is to hold its ninth meeting in Constantinople, April 24–28, and upon the invitation of delegates from the Levant extended to the federation at its last meeting in Oxford, July, 1909. It will be remembered that the seventh conference of the federation was held at Tokyo in 1907: now for the second time it assembles in a city which represents characteristically other than the Christian civilization. The traveling secretaries of the federation, together with Dr. John R. Mott, are in Turkey completing arrangements and rousing attention and interest for the approaching meetings. Let us hope and pray that in this capital of the Moslem world the witness to Christ may be so borne at this conference that all shall feel the beauty and the power of the life which was in him and is in his disciples.

The DAY'S ROUND

IN A THEOLOGICAL SEMINARY

By Rev. ROBERT A. HUME, D.D., of India

BECAUSE a large measure of responsibility for the seminary in Ahmednagar, 150 miles east of Bombay, is only one of the many lines of service, the whole of no day in my life goes to that seminary. But for five months it ordinarily receives more time than anything else. In its last term that seminary had two classes: one of twenty men who received all of their instruction through



REV. N. V. TILAK

the Marathi language, and one of eight who received half of their instruction through English and half through Marathi. Each class had four exercises a day, five days a week, and an exercise in the making of sermons and conduct of worship on Saturday mornings. There were three American professors, viz., Rev. H. G. Bissell, my son Dr. R. E. Hume, and myself, and two Indian professors, Rev. N. V. Tilak and Rev. T. Nathoji, who gave some part of their time to teaching in the seminary. Mr. Bissell, Mr. Tilak, and I usually had two exercises each, the other instructors one exercise each daily.

The American instructors are better known in this country than the Indian. Mr. Nathoji is a graduate of the first class of this institution, was for twenty-eight years the successful pastor of the Bombay church, and is an excellent preacher. He has been called the Spurgeon of Western India. In the seminary he has taught pastoral work. Mr. Tilak, whose portrait appears, is easily the best poet of Western India. He has declined invitations to other positions in order to give himself wholly to Christian service. In the seminary he teaches church history, comparative religion, *i. e.*, the relation of Christian thought to Hinduism, Islam, Buddhism, Zoroastrianism, and the Modern Theistic Movements, and also the prose and poetry of the Marathi language.

The following is an approximately accurate picture of a week day from early in June to near the close of October: Rise at 6 A.M. After dressing, etc., a little meal of tea and toast, and a glance at the first mail, which is delivered at about 7 A.M., on my bicycle to the lecture hall, a quarter of a mile from my house. From 7.30 to 9 o'clock, teaching the two classes together through the Marathi language, mainly by lectures, for part of the term on the Christian interpretation of life in many phases, and part of the time on the work of a pastor. On the way home I walk, and trundle my cycle, because some student has occasion to talk with me about what has

INSTRUCTORS AND STUDENTS OF AHMEDNAGAR THEOLOGICAL SEMINARY

been said in the classroom, or some of my many agents need to consult me about the work in the district, etc. Or I may need to consult some other instructor, or some missionary, or to do some business by the way. On reaching home, almost certainly some other agents or Christians are on the veranda of my study and office, awaiting an interview. An assistant, who is also my Marathi clerk, is on the veranda, and has been talking with persons who are waiting to see me, and tells the essence of what some of the visitors have to say. As briefly, yet as courteously as possible, those visitors are dealt with. Breakfast at 10 o'clock. Then family prayers in Marathi, at which are present the servants and all visitors, Christians and non-Christians, who have been gathering on the veranda. Next a hasty going through the mail which has come by the second delivery and preparation for the second teaching exercise. Then, from 12 to 1 o'clock, teaching theology to the English class of students, who have come to my study. This is conducted mainly through the use of a book by Dr. C. A. Beckwith, of the Chicago Theological Seminary. Almost always some visitor has been waiting for that exercise to close. If so, a few words with him. My typist comes from 1 to 2 P.M., to whom I dictate matter. Tiffin at 2 o'clock. After tiffin, correspondence, sometimes in Marathi; in that case I usually dictate to the assistant, who has been sitting on the veranda to meet and talk with visitors. Then preparation for the next morning's exercise. The time after 5 P.M. is usually spent as follows: 5.15 to 6 P.M. one day, church prayer meeting; another day, seminary prayer meeting; a third day, Christian Endeavor meeting; occasionally a preaching exercise with theological students in some part of the city. Fortunately I do not need stated exercise, as most missionaries do, and which they ought to take.

But one afternoon a week I go from 5 to 7 P.M. to the weekly tennis-tea and meet of all the missionaries of the station, which is held in turn in the yards of different missionaries. On Saturday afternoon I sometimes go on an outing and sometimes to a neighboring village to help the village agents. Dinner at 7.30. After dinner, one evening in the week, there is a meeting of all the missionaries in the station, which is a business meeting once a month and a devotional meeting the other weeks. Occasionally an evening is given mainly to social matters, when other missionaries come to our house for dinner, music, games, conversation, etc., or when my wife and I are invited to the houses of other missionaries or to those of English friends. Theoretically, my wife and I sometimes have a quiet time together. But often calls from Indians require conversation about work. On Friday we are usually writing for the foreign mail, which must be dispatched by 10 P.M. to catch the mail steamer from Bombay on Saturday. In term time, on Sundays, I sometimes visit village churches in the vicinity. If I stay in Ahmednagar, sometimes I read at home in the forenoons and sometimes visit several Sunday schools for non-Christians; in the afternoons I occasionally preach for one of the two city churches, and after the church service usually take part in street preaching. Sunday evening is a quiet time. Usually my doctor daughter and her lady colleagues come to our house for dinner, after which we have the repetition of poetry, singing, and conversation, and usually retire at about 10 P.M. It is a very busy but satisfying life. Theoretically, I wish it might be less strenuous. On the other side of Jordan, in the sweet fields of Eden, where the tree of life is blooming, there *perhaps* will be rest for R. A. Hume.

The weekly round for the seminary students is as follows: Attend four exercises five days and do three kinds of Christian work once every week, and also conduct some exercise (1) for the young, such as a Sunday school class or young people's meeting; (2) for Christian adults; (3) for non-Christians.

The four men seated at extreme right of front row are, beginning at the left, Dr. Wherry, Dr. Weitbrecht, Dr. Zwemer, Bishop of Lahore

THE LUCKNOW CONFERENCE

On Sundays some students regularly go to neighboring villages to preach for churches or in connection with schools which are likely to develop into churches. It is deemed desirable that on Sunday afternoon all who can do so should attend worship in the First Church, where I am glad to say they can hear as good preaching as can be found anywhere.

THE LUCKNOW CONFERENCE ON MISSIONS TO MOSLEMS

By Rev. WILLIAM A. HAZEN, of Sholapur, India

THE Cairo Conference of January, 1906, gave to the home church a sense of the greatness of the problem of the Mohammedan world, and awakened a new interest and sense of duty with regard to work directly for the followers of Islam. The second conference, just held in Lucknow (January 23–28), has laid emphasis anew upon the urgency of the Moslem problem as a whole, and its resolutions appeal for the prayers and efforts of the entire church for the evangelization of the Moslem peoples. Africa is considered at present the strategic center of this work, as Islam is rapidly spreading among heathen tribes in that continent, and its adoption practically closes them to missionary effort. The conference urged that a chain of stations be planted across Central Africa, especially to stay the Moslem advance.

The conference has also urged anew the importance of special preparation for work for Mohammedans through the study of Arabic, Moslem theology, and religious customs. For this purpose, societies sending out missionaries are asked to allow them to spend some months in study, and it is proposed

Mr. Chandler Mr. Hazen Dr. Patton
Mr. Gates

THE LUCKNOW CONFERENCE

that a central institution be established at Cairo, where such studies can be carried on in association with experienced missionaries and in touch with the intellectual life of that great Moslem educational center.

The Lucknow Conference was widely representative, having in all 163 delegates and 113 visitors from eleven countries and fifty-four mission boards. Dr. S. M. Zwemer was once more made chairman, and Dr. H. U. Weitbrecht and Bishop J. E. Robinson vice-chairmen. The Anglican bishops of Lucknow and Lahore participated, while the Metropolitan of India and the Archbishop of Canterbury sent greetings. Bishops Robinson and Warne of the Methodist Episcopal Church were also members, and the meetings were held in the Isabella Thoburn College. The papers read were by missionaries from nearly every country in which there are any Mohammedans, all the way from Morocco to China, and from Malaysia to Persia and Russia. The American Board was represented by Secretary Patton; by Mr. and Mrs. Trowbridge from Turkey; Mr. Chandler, of the Madura Mission; and Messrs. Gates, Hazen, and Lee, of the Marathi Mission.

The program opened with a general survey of the Moslem world by Dr. Zwemer, after which there were taken up, in succession, the Pan-Islamic Movement, Political Changes in the Moslem World and Their Relation to Christian Missions, and the Governmental Attitude toward Missions to Islam. These topics, together with the presentation of the progress of Islam among pagan races, provided a survey of present-day Islam, its spirit, its reform movements, its political currents, and its missionary activity, that was unique and informing. So passed the first three days of the conference. The remaining days were given to the consideration of the training of missionaries for ministry to Moslems, the literature needed for this special task, work for women, and reform movements in relation to women.

The papers presented on all these subjects were by experts, and were generally of absorbing interest. Not

less important, however, were the discussions which followed, and which brought out the living experiences of actual workers; for few took part who had not had some actual first-hand touch with work for Moslems. Specially valuable was an evening conference on the subject, "How to Reach the Individual Moslem"; in this, as in other discussions, very helpful contributions were made by men who were actual converts from Islam and were able to tell what most appealed to them. While intellectual argument was often convincing, the testimony of these men showed that it was the life of the Christian worker, the love and sympathy manifested, which in most cases was the deciding factor. And with all that was said about the importance of thorough intellectual preparation, and the need of specially trained workers, it was repeatedly made clear that less fully qualified workers possessing devotion and sympathy could accomplish much in the winning of Moslems to Christ. It was a rather startling statement that the chief result of the controversial literature published during the last century, with its convincing argument as to the contrast between Christianity and Islam, was the starting of a counter-movement of publication among Moslems themselves.

The conference provided for the continuance of its influence through a committee, the publication of its proceedings, and preparation for a similar conference to be held five years hence. The important question now, as Chairman Zwemer said, is as to what will be done after this conference. And while that concern rests largely upon the missionaries already in the field, many of whom have a new vision of the field and its possibilities as a result of these discussions, it also rests upon the boards and the home church, which must provide the means and the men for initiating a forward movement among the Moslem peoples.

The time has passed when the American Board, of all the boards represented, can afford to neglect the consideration of this new great field of work. With opening doors wherever it touches Moslem peoples, the time has come for this Board, with its strategic position in fields where such people are numerous, to take its part in the work of winning the Moslem world to Christ. While much was said in this conference about the strategic importance of Central Africa, Turkey and India, with their many millions of Moslems, are hardly less important fields for this work. Will the American Board constituency provide the specially trained workers and the means for advance in this direction?

THE COST OF COMITY

An African Instance

By Rev. FREDERICK B. BRIDGMAN, of Durban

I HAVE recently made a trip into a remoter part of the country than I am accustomed to visit. Thirteen hours by train landed me a few miles from the ocean, 168 miles up the coast from Durban. Pretty slow! yet faster and easier than the horse that I took from there onwards. Two days in the saddle through a beautiful land, rugged hills and deep valleys, trees ablaze with crimson blossoms, and the veldt glorious with the new grass and wonderful flowers of springtime; yet a lonely country — at three points only were there any signs of white men, and during the first day (through the fever belt) very few natives. It transpired later that I had off-saddled at the spot where a few days previous lions had carried off two donkeys belonging to a freight wagon.

Farther on, where I stopped for tea, a trader told with zest how a rhinoceros had recently chased the dogs around the front yard, then dashed through a kraal killing a native, and made good his escape.

But I was not out for a hunt, but to see "Timothy of noble blood," whose grandfather was the favorite courtier and fighting general of Chaka, the Nero-Napoleon of the Zulus; and whose father was King Cetewayo's trusted lieutenant. It was eleven years ago that I first saw Mate (Mahteh), as his people call him. He came to Durban a "raw Kafir," seeing civilization for the first time. Like thousands more, his sole object in going so far from home was money. Now, in a strange environment and learning new things every day, he was most susceptible to influences making for good or evil. Dropping into a church where he heard a wedding was in progress, he became interested in the old, old story. Later he stood up in our Beatrice Street Church one day and declared, "I choose the Lord!" On being baptized he took the name Timothy, but no one guessed how appropriate the name would prove to be. In the night school he learned to read, and to write an atrocious hand. His term of service having expired, he vanished to the far-away kraal and for a long time we heard of him only indirectly. But four years since Timothy started a persistent correspondence, saying he was teaching and preaching, and begging me to come and inspect his work. Those letters! It is a question whether the writer or the reader had the hardest time.

THE RAW ZULU

I was not surprised when Timothy appeared in Durban to plead his cause. He urged that some converts had waited for baptism three years already; in view of my not coming, the people were questioning whether he still had a missionary in Durban, as he claimed. While expressing appreciation, I had to reply that the time and expense required for the journey, together with our very depleted force, would make it simply impossible to give his isolated work the attention it required; more than all, it would be a breach of comity to take over his work, for he should by all means join one of the societies already laboring in that district.

As I feared, this did not mean much to Timothy. He declared that he could have nothing to do with these other churches. He came into the fold through the door of the "American church," and in the American church he would die. These other denominations did not practice our discipline; they winked at certain heathen customs, especially drink; nor did they evangelize the kraals, their idea being that heathen must come to, and be converted in, the church building. But the Americans taught that they should go into the highways and hedges. To insist that he and his people must join some other society was simply to cast them off. He feared that he himself could not long remain a Christian if obliged to go into some other church, whose ways were so different from ours. He and his people were "children of the American Board," and "Americans they would always be."

I have gone into this rather fully because the case is so typical, evincing the intense denominational loyalty common to Zulu Christians, and indicating one of the difficulties in carrying out

the principles of comity and co-operation over which it is easy to get enthusiastic.

Knowing the Zulu nature, I decided that, lest I offend these little ones, I must make them a visit; though I could hold out no hope of receiving them into our fellowship. So that is how I came to make a trip requiring ten days' time and costing thirty-five dollars. Three days in meetings and conferences revealed the fact that Timothy had preaching places covering an area of nearly forty miles. Including men, women, and children, there were seventy who professed their purpose to be Christians. For the children there were two schools of a pathetic kind. Remembering the dense darkness of the district, a generation behind many parts here, and recalling Timothy's isolation and the opposition met from both black and white, this showing seems no small achievement. And don't forget that Timothy is working without any remuneration in money.

Now that I was on the spot, it was harder than ever to be loyal to the spirit of co-operation and unity which I had breathed so deeply at Edinburgh. It was almost heart-breaking to refuse baptism and the Lord's Supper to some of these earnest people. To them my position and conduct were quite unaccountable. But to yield would mean to the native mind that they were fully received into our church organization. As it was, I finally succeeded in convincing them that they must affiliate with some other body, and arrangements are now being made for that settlement of the case.

DR. A. J. LYMAN AT AHMEDNAGAR

By Rev. ALDEN H. CLARK

DR. LYMAN came to Ahmednagar primarily to visit Dr. Eleanor Stephenson, who is the missionary of the South Church of Brooklyn. Some of us, who knew Dr. Lyman at home, under Mr. Bissell's leadership planned an Oriental welcome. Many friends were waiting on the station platform, among the rest the pastors of the two churches, bringing garlands. On the way from the station the pupils of our various schools and the Christian community stood by the roadside to say salaam, and at each stopping place to add more graceful garlands, symbols of joy and welcome.

In the afternoon there was a reception, to which all the leading citizens of different castes were invited. Many of them came, and, under the gracious influence of Dr. and Mrs. Lyman, some Brahman gentlemen invited the Doctor to give them an address on "Philosophy and Culture" on the following Sunday evening.

DR. A. J. LYMAN

On the afternoon of that day Dr. Lyman preached a notable sermon in the First Church on "The Crowns of Christ." Then he conducted in the Second Church a wonderfully beautiful baptismal service for children of both our pastors. But the event which will linger longest in our memory was his lecture to the English-speaking community.

I shall not attempt to describe the address in detail. Never have I heard oratory of a

higher order, and yet there was all the charm of spontaneous informality. The language was so simple that all could follow; yet it was studded with beautiful imagery, and had at times the rhythmic cadence which is peculiarly attractive to the Oriental ear. Dr. Lyman seemed almost an Oriental himself, in the way he took ample time at the start for personal expressions of kindliness and courtesy; yet his message went home to the wills of his hearers with the force of the Christian evangel. Perhaps, more than all the rest, it was the speaker's personality that appealed with such force to his hearers. For they listened with kindling eye and bated breath, and many gave hearty assent to the tribute of the Brahman chairman when he said, "If this is Christianity, then we all want to be Christians." As this judge and leading citizen declared, they saw in Dr. Lyman, with his gray hairs and his youthful vigor, the power of the indwelling divine spirit bidding defiance to the ravages of age. He incarnated their ideal of a *rushi* or saint.

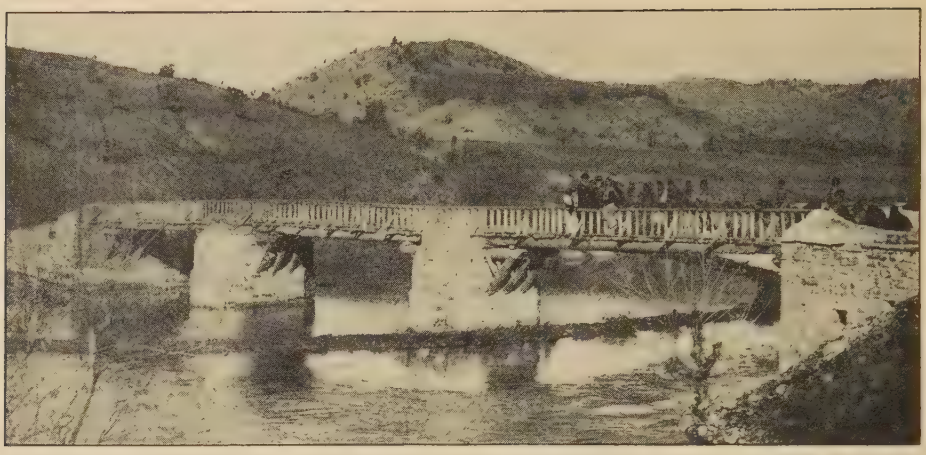
We of Ahmednagar owe our visitor a great debt of gratitude for his service to the cause of Christ in this city. Would that he could go up and down the land speaking in our student centers! I believe he would do a work greater than any single preacher is able to do among our own American colleges. If there are among our leading American pastors men who would be glad to take a hand in foreign mission work, we can assure them that they have unique opportunities for such service among our Indian educated classes. They can render timely help and influence large numbers of students who are in a plastic, restless state, and who are looking more and more to America for national ideas and ideals.

Will not some American pastors of sympathy and insight accept such a call during their sabbatical year? The work need not be onerous. It would leave ample time for seeing the wonders of India. At the same time they would come in touch with mission problems at first-hand. They would serve notably here, and they would acquire insight and knowledge that would fit them for notable service to the cause at home.

FROM THEOLOGY TO BRIDGES

IN the last Annual Report of the American Board an attempt was made to indicate the form of service in which each missionary is engaged. It is not an easy matter to make such report conform to fact; for while a majority may have some special assignment, it must be remembered they are also engaged in the "general work." Paul's declaration, "This one thing I do," referred to the ultimate object of all he did and not to any one occupation to which he was limited; for while he preached the gospel and ministered to the needy, he also made tents. The ideal of a missionary which used to appear in picture and in biography was of a man in civilized garb preaching to savages, at least half naked, from an open Bible. This hardly meets the conditions of today. The modern missionary engages in all sorts of work, that "by all means he may save some." An illustration is just at hand from Turkey.

The Annual Report above referred to states that Rev. F. W. Macallum, of Marash, Central Turkey, is a teacher in the theological seminary and engaged in general work. In his last letter, dated January 9, Mr. Macallum speaks of the theological seminary as in a prosperous condition: the students are showing a good spirit; the Week of Prayer among them was most helpful; he believes they are entering upon a time of spiritual blessing. But at the same time there comes a brief record



"LADY CAVENDISH" BRIDGE AT ALABASH

of one piece of general work to which this missionary gave himself.

The bridge pictured above looks like the work of some civil engineer, but in fact it is in large degree the work of this same theological professor. The story is briefly told. It seems that the River Gureddin runs down from the Taurus Mountains halfway between Zeitoon and Alabash. For five months of the year it is swollen and difficult, and sometimes impossible, to ford. The people on both sides have suffered much because of inability to pass over. At the same time, as all know, there has been deep poverty in the region, the result of the massacres and destruction of property which have occurred. Relief for the poor was urgently called for, and the English society, "The Friends of Armenia," responded. The president of that society, Lady Cavendish, forwarded money for relief, which was intrusted to this theological professor to distribute. Instead of doling it out as a charity, he set the needy people at work preparing stones which were at hand and laying the sure foundations of a bridge across the stream. Thereupon, he superintended its construction and lo! the bridge was built, at a total cost of $1,144, of which $880 was paid directly for wages to the people. Thus they were helped in the time of their sore poverty and a permanent bridge provided which meets a great need and bids fair to last for generations.

The following letter, written December 30, 1910, was sent to Mr. Macallum by the people of Alabash: —

"We praise God with heart and voice because we see the bridge, for which we have longed many years, now built and completed." Then followed an expression of thanks to friends, unknown to them by name, who have contributed the funds for this work. The letter closes as follows: —

"Also we express our sincere thanks to you. The bridge is completed, and in the meantime we have lived comfortably with the wages gained by working on it. May God grant to you and to all our friends long life and health and prosperity! With special greetings and deep respect, we remain,

"The people of Alabash."

A simple ceremony was observed at the opening of the bridge, with addresses by Mr. Macallum, the pastor from Zeitoon, the Bible-woman in Alabash, and others, and with a benediction by the Gregorian priest.

Having ministered for the relief of the poverty of stricken people and completed the building of a bridge, the professor returns to his theological teaching in his classroom at Marash, illustrating in his own life what a varied service a modern missionary is sometimes called to render.

A MERRY CHRISTMAS IN INDIA

By Rev. H. G. BISSELL, of Ahmednagar

IT happened in this wise: About a month ago it was suggested that all in Ahmednagar and immediate vicinity who intended to enroll themselves as Christians in the coming census should get together for a joint Christmas celebration. It was with special reference to the Indian Christians that the gathering was proposed, but it ended by a goodly number of Europeans in the place joining us. The Christian communities here are for the most part connected with the Society for the Propagation of the Gospel Mission, the Roman Catholic Church, the Salvation Army, and the American Marathi Mission. The company numbered over three thousand. The use of a large *maidan* (open field) was granted by the cantonment authorities. Tents, flags, welcomes, a merry-go-round, furnishings necessary for various kinds of sports, football goals, cricket wickets, a platform for addresses, a tea and soda-water stand, a number of book stalls, a native band or two, decorated the field. Companies were singing songs of praise to the accompaniment of instruments; the hundred members of more than a dozen different committees, decorated with large gilt stars, were welcoming the comers and keeping the many events moving.

In the forenoon football, cricket, wrestling, and some other sports gathered a keen crowd of men and boys. Early in the afternoon the part of the *maidan* designated principally for women and girls became a kaleidoscope of colors; their games and singing indicated the joy they felt in their freedom, and the great pleasure they all took in the good fellowship and in happy unbending, away from schoolrooms, homes, or rules. Merry-go-rounds, *Bhajan* singers, and friendly Christmas greetings were on all sides.

The men's *maidan* was alive with work and play. Some were watching the races, the bar performances, and the jumping; some were gathered about the platform, to which conform-

AHMEDNAGAR BOYS AT PLAY

AHMEDNAGAR GIRLS AT PLAY

ist and nonconformist, Christian and non-Christian were invited, to address a throng on ethical, social, and religious subjects. A city high school head master, a sub-judge, a pleader, a pastor, a poet, a missionary, all participated in bringing instruction and inspiration to the people, and all understood to some considerable extent the importance of a Christmas gathering. Parsis, Brahmans, Mohammedans, Englishmen, Germans, Americans, Christians, and non-Christians had contributed toward the purse needed to give a few modest prizes to some of the winners in the sports and sweets to a host of children invited from mission and non-mission schools in Ahmednagar. It was a helpful co-operation; everybody trying to make everybody else happy, because all had human and common interests. It was gratifying that in proposing and promoting the plans not a single word of objection was breathed. Donations amounted to more than two hundred rupees ($66.66). We are all happier because we gave for others' happiness; we are doubtless better friends because of this meeting together; we are more interested in the vital things of this life and the life abiding, in the visible and the invisible, in the Father-God and our brother men, for this Christmas concourse.

THE SOUTHERN CROSS

By Rev. ERNEST A. BELL

The following new missionary hymn, written by Rev. Ernest A. Bell, of Chicago, besides having poetic value and the ring of the gospel's imperative, puts its timely emphasis on the claim of the Southern half of the world, that may easily be somewhat overborne when our ears are filled with the missionary challenge of the East. The suggested musical setting is Lowell Mason's tune, "Watchman." The hymn is copyrighted, but Mr. Bell kindly consents to its publication in the *Missionary Herald*. — The Editor.

Yonder glows the Southern Cross —
Calvary written on the sky;
Ye who count the world but loss,
Who for Christ would live and die,
See his emblem flaming there,
Beckoning as it floats above:
Give to Southern lands their share
Of your service, of your love.

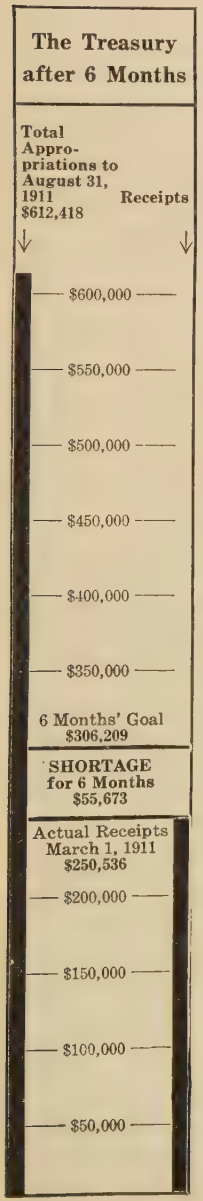
On the vast Brazilian plain,
On Peruvian mountain height,
Where La Plata joins the main,
Spread the gospel's quickening light.
There the soul that starves for truth
Shall no more be error's slave;
There the earnest heart of youth
Claims the knowledge that can save.

Gods — insulting God — defile
Fairest tribes of Hindustan;
On the beauteous tropic isle
Man devours his brother man.
Ethiopia lifts her hands,
Chained, but crying to be free.
Light her darkness, loose her bands;
God proclaims her liberty.

Ships of sea and ships of air,
Cables on the ocean's bed,
Bear the tidings everywhere:
Christ is living, who was dead.
Christ is coming; haste his reign!
Selfish gold is sordid dross;
Scorn the sacrifice and pain;
Yonder glows the Southern Cross!

HOME DEPARTMENT

HALF THROUGH THE YEAR—A SERIOUS SITUATION



EACH month we have reported increases over the gifts of last year. This month we show a more accurate method of presenting the actual financial situation. It proves that we are behind and not ahead of our budget. The figures here given concern only the income for the American Board and do not include the Woman's Boards, etc. We have received slightly more than last year, but when compared with the actual Appropriations for the work this year we are evidently falling short. Please notice the two columns. The one on the left represents the appropriations that have been made for the year's work. You remember the statement of the Prudential Committee last October, when they expressed the conviction that the one part of the budget in which the churches were most interested and which must be increased this year was the actual work on the fields—the schools, churches, and support of native leaders. This increase was only $5,000. Then came the five missionary residences that *had* to be built. They had been postponed from year to year with no hope in sight. Our missionaries were living in unsanitary and overcrowded conditions. It would be foolish policy to fail to provide adequate homes for the high-grade men and women sent out to do a high-grade work.

> *At the end of six months the income should be at least one-half of the total appropriations for the year, or a deficit is threatened.*

This is particularly true this year, in view of the great increase in the gifts from the churches in December and January, due to the Apportionment Plan. If the apportionment of all our churches is raised, there will be no difficulty in meeting our obligations in August; but if the decrease for this month is repeated, then something must be done. The receipts for February, 1911, were but little more than half of those in 1910. One or two large gifts from individuals have helped the situation, but the month shows a total decrease from last year of over $11,000. Mr. Wiggin, the Treasurer, estimates that in the last six months of the year we must receive $35,000 more than we received last year if we are to meet our obligations; but it should be remembered that last August was exceptional because of the flood of centennial gifts which were poured in by individuals. It will be difficult to equal it by $15,000, which suggests a "danger zone" approximating $50,000.

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$13,733.38	$2,844.00	$856.10	$9,673.96	$2,000.00	$1,824.00	$30,931.44
1911	7,715.00	4,892.41	1,139.51	3,512.18		1,862.71	19,121.81
Gain		$2,048.41	$283.41			$38.71	
Loss	$6,018.38			$6,161.78	$2,000.00		$11,809.63

Once a quarter it is planned to give the complete table of figures, including the income from the Woman's Boards and other sources. On this basis the following table is suggested: —

Estimated appropriations for year ending August 31, 1911 . . .	$980,000
Total receipts for first six months of year	431,983
Balance needed for remaining six months	$548,017

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Miscellaneous	Totals
1910	$108,225.90	$50,653.63	$33,540.91	$192,420.44
1911	119,180.99	53,769.85	8,494.71	181,445.55
Gain	$10,955.09	$3,116.22		
Loss			$25,046.20	$10,974.89

DO YOU WANT A "WORLD IN BOSTON" ALL YOUR OWN?

After the great exposition is over the Board will be the possessor of hundreds of curios gathered for this occasion. The Educational Department has planned to arrange groups of curios in chests or smaller shipments, which can be sent to local churches or young people's societies who desire to give missionary socials or meetings of an entirely new character.

Instead of reading selections or talking about missions, the Board might send a box of curios, including costumes for a half dozen of your participants, a score of objects of interest with descriptions, which will be displayed and described by the "stewards." In addition, as the crowning feature we expect to be able to send typewritten copies of the same dramatic scenes given in the "World in Boston," so that if you had the box of curios on China you could give the scene entitled, "The Tragedy of the Chinese Wife," or "From Confucius to Christ."

If the plan is wise at all it must be carried out to the point where Sunday school classes can receive a small box of curios by mail, display them and discuss them, returning them to the Board Rooms on Monday morning. It would seem possible that thousands of Sunday school classes in a given year would be glad to receive the little box of curios on a given country, and would give up their morning hour to their examination.

Miniature out-of-door expositions and Sunday school missionary picnics offer an entirely new line of development. If the plan looks good to you, let us put your name on the mailing list for more detailed information.

THE TIME FACTOR IN THE APPORTIONMENT PLAN

By Rev. J. E. MERRILL, Secretary of National Apportionment Commission

The Apportionment Plan is approaching its fifth birthday, if indeed it has not already passed it. Enough has already been done in connection with it to justify abundantly its prosecution during the past five years. It has been a powerful means of expressing the oneness of our Congregational missionary work, as evidenced by the more pronounced co-operation of the societies. It has also brought the societies and the churches into closer relations.

It is the financial results of the plan to which we must now give close attention. During the first year of their experience with an Apportionment Plan, substantially the same as ours, the Northern Baptists increased their receipts from churches and individuals by the amount of $258,000, or thirty-one per cent. They suffered a slight reaction during the succeeding year, but by January 1 of the present fiscal year their receipts had gone considerably ahead of two years ago. The time has certainly come for us also to expect that there will be a decided increase of receipts on account of this plan. It cannot now be said that there is any danger of a mere "boom," from which we must expect a considerable rebound. The two great objects of the plan, viz., the securing to the societies, first, a more *sufficient* financial support, and second, a more *steady* financial support, ought at once to be achieved.

Last summer it was necessary for several of the societies to send out special appeals to the churches for contributions to prevent debt, or to enable them to do their work even on the old basis of expectation from the churches. It was unfortunate that such appeals were necessary, because the special appeal plan and the Apportionment Plan do not readily work side by side.

The important thing, therefore, is for the churches to take such action during the first months of the present year as will insure the raising of the budget *without special appeals.* Some of the steps that might well be taken are the following: —

1. Churches which met their apportionment last year should take care not to fall back during 1911. Even the weekly offering system, successful as it is, will not run itself, but every year must be re-enforced.

2. Churches that, for one reason or another, have not yet adopted the plan may find in this time factor an added reason why they should not longer delay its adoption.

3. It will be of great service to the plan if by May 1, 1911, through reports of expected receipts from the several states, and the associations in these states, and the churches in these associations, an estimate can be made of the total amount that will probably be raised for our Congregational missionary work throughout the whole country in 1911. It is the individual church, of course, that by prompt action regarding its apportionment will make such reports possible.

4. It ought to be considered an essential part of the Apportionment Plan for churches to arrange to send in their money at regular intervals during the year, and not hold it until the end.

The National Council Apportionment Commission, through its executive officers, is taking special pains during the first months of this year to be of service to the churches and to the societies in bringing about the results which are outlined above. So far as possible the commission is trying to introduce such methods of co-operation between the several state committees, and between these committees and the local association committees, as will help all who are at work upon the plan to feel that they are aiming at the same goal, and that it is possible of attainment.

PROGRAMS FOR APRIL

Send for the new number of the Envelope Series, which appears April 1. It is entitled, "Five Reasons Why," and includes a program under the name, "Scouting for the Enemy," answering objections to missions.

One of the best programs issued recently is No. 3 in the "Four Centennial Programs." It is in the nature of a guessing contest, but instructs every one present on the great work of the Board abroad.

A program for the regular Christian Endeavor meeting on April 30 is suggested below: —

THE PHILIPPINES

References:

Christus Redemptor (Chap. 6), by Helen Barrett Montgomery.

Our Commercial Concerns in the Philippines: *World Today*, December, 1910.

The Philippine Cocoanut Industry: *World Today*, March, 1911.

Turning Savages into Citizens: *Outlook*, December 24, 1910.

The Missionary Herald, January, February, May, September, 1910; January, 1911.

Missions in the Philippines: American Board leaflet.

OPENING SERVICE

BEFORE AND AFTER 1898

(Have a map of the islands in the front of the room; a rough outline map on heavy paper will serve the purpose.)

1. *The Philippines under Spanish Rule* (Christus Redemptor, pp. 231–237). Its advantages and disadvantages.
2. *1898 — The Turning Point.* Ask some young man to review briefly the events of 1898, and then give facts about the resources of the islands, the people, the educational work of the United States government. (Christus Redemptor, pp. 215–230, and magazine articles above.)
3. *American Missions* (Leaflet, "Philippine Missions"). Stress co-operation of the mission boards.
4. *The American Board Mission* (15 minutes). *Missionary Heralds* give a good account of the Board's work. Mindanao is exclusively our field. Locate Davao. Emphasize the great opportunities of Mr. Black and Dr. Sibley.
5. *A Discussion.* If you had $500 to invest in missionary work in Mindanao, how would you want to have it used? Why?

PRAYER AND CLOSING HYMN

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

April

WESTERN TURKEY

78 Missionaries
44 Churches, with 4,704 Members
408 Native Laborers. 2 Colleges
161 Schools, with 8,529 under Instruction

Turkey, including Bulgaria, is preeminently the field of the American Board. Of the four missions within the empire in which the Board works, the Western is the largest district. This fact gives it a special claim upon the attention and prayers of the constituency of the American Board. It is practically our own field.

It is, with two exceptions, the oldest of our missions, having been established in 1819.

Notwithstanding its adverse environment, it has achieved extraordinary successes. Thanksgivings should abound for the brave men and women whom God has raised up and sent into this field and for what they have accomplished. (See the Board's leaflet, "Who Woke up Turkey?")

This mission in Asia Minor is in that part of the Bible lands where the apostles labored and from which we received the gospel message. We owe to that land a debt of gratitude. The present situation politically, though marvelously changed from what it was a few years ago, is by no means reassuring. Pray that new rulers may govern wisely and that "liberty and progress" may be sought in righteousness.

The educational opportunity is unprecedented. As recently reported, higher institutions at Smyrna, Marsovan, and Sivas are enlarging their equipment and widening their field of work. The paragraph on Anatolia College in this month's Portfolio indicates the place of these higher schools as centers of light and influence.

Constantinople is the metropolis of the Mohammedan world; the Sultan is the Caliph, the supreme head of Islam.

FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Industrial Advance

By Secretary JAMES L. BARTON

THE missionaries' work with the native Christian community is not completed until the institutions they have planted have become self-supporting, independent, respected, and self-perpetuating. Not only must the converts contribute to the strength of the church, but they must conspicuously add to the civilizing development of the entire community. This includes and involves a measure of material prosperity, as well as of moral, spiritual, and intellectual achievement.

In the midst of rich but undeveloped natural resources, he would be indeed a short-sighted missionary who would not show the people how to extract from the soil, produce from the forest, and wrest from the natural resources of the country a measure of the wealth of whose presence they were ignorant.

Take, for instance, the field of agriculture. All Eastern people are more or less dependent upon the soil for a living. Usually the methods of farming in the East were rude in the extreme, wasteful, and circumscribed by tradition and custom. The tools ordinarily in use were of ancient pattern, few in number, and ill adapted to the needs of the farmer. The plows employed in Turkey over wide areas even today are made from a branch of a tree with an iron point stuck upon the stump of an amputated limb, the kind that Abraham used in that same country. It was but natural for the missionaries to import shovels, spades, hoes, plows, etc., and teach the men how to accomplish far better results with a smaller expenditure of strength.

In Turkey and Persia the old threshing floors separated the grain from the straw, as they did in David's time, and the grain lay piled with the chaff on the threshing floor until the fall winds blew strong enough and long enough to permit of their separation. It often occurred that the rains came before the winds, and so the year's crop of wheat or barley was largely lost.

The missionary introduced the winnowing or fanning mill, that has now become a commonly owned machine throughout the two countries, and no crop needs to lie exposed to the weather for any length of time. This one machine alone, now made and sold entirely by the people, is worth hundreds of thousands of dollars a year to the two countries.

In large sections of Africa and among the Pacific Islands there was little cultivation of the soil and no attempt at fertilization. The missionaries, as Dr. Moffat reports, began the cultivation of fields and gardens with the use of fertilizer saved from the cattle folds, and demonstrated to the curious and

A TURKISH PLOW

incredulous natives that gardens might be "kept young" and astonishingly productive in that way. The entire method of agriculture was thus revolutionized and made unprecedentedly profitable.

In many countries the people depended wholly upon the rain for their crops, although there were many streams available for irrigation. This was the case among the Kafirs of Africa. The missionaries constructed irrigation ditches and systems of ditches, and taught the people that they had it in their power to control their water supply. They were alert and eager pupils, and so famine was banished from among them. In China scientific methods of irrigation from deep wells through the aid of force pumps, of which the Chinese had no previous knowledge, were introduced and proved of great value.

The missionaries, observing that in many countries the entire population were almost wholly dependent upon a simple staple food supply — as, for instance, wheat or rice — and that when for any reason that crop failed a disastrous famine was sure to follow, introduced other crops, as potatoes, tomatoes, a variety of fruits, peanuts, and many other things. In Turkey and in China the potato is known as a product of missions. As the first potatoes introduced into China by the Catholic missionaries have about run out, while the newer varieties brought in by the Protestant missionaries are most flourishing, the people refer to the small kind as "Catholic potatoes" and the large and new kind as "Protestant potatoes."

Peanuts have become a most helpful and profitable article of food and are widely cultivated, especially in China. Western fruits and berries without number flourish and their use is extending in nearly all modern mission fields, the natives themselves becoming the chief producers as well as consumers.

In some countries, as in China, the missionaries have prepared books and pamphlets on agriculture for the guidance of the natives, who seem eager to adopt any new crop or new method of production that will yield greater returns. Practically all that is known of scientific methods of farming in Africa, in the Islands of the Pacific, and in wide areas in Turkey, India, and China originated in missions. The Director of Agriculture for the leading agricultural state of the Turkish empire, the Adana vilayet, is a graduate of a mission college.

The profit has not all been on one side. David G. Fairchild, of the Bureau of Plant Industry, Department of Agriculture in the United States, recently said: —

"The best varieties of wheat now grown through the South originated from seed sent over to Georgia by missionaries. Our most profitable pear originated as a cross between seedlings imported by missionaries from China and an American pear. The soy bean from Japan and China was also introduced by missionaries." He acknowledges our indebtedness to missionaries for many improved varieties of plants and fruits now grown in this country.

Missionaries have always maintained that manual labor is not degrading, but wholesome. Many an African who scorned to use former implements of trade became so interested in the new devices introduced from the West that he was willing to use them himself, thus removing some of the heavy burdens from the backs of his women; introducing a new fashion for men. It was not a difficult task to set the African to making bricks and tiles and preparing lumber, and later to building new houses for himself and his people, which had no more resemblance to their former places of abode than a cottage resembles a dugout.

The new outdoor industries brought with them the advanced idea that these were for men and not for women; the men were rather proud of the distinction thus conferred upon them, while the women experienced a real emancipation from galling servitude.

To more than one-half of the population of the world the modern printing

THE PRINTING PRESS AT PASUMALAI, SOUTH INDIA

press was carried by the missionaries as an implement of education. As printing was a new industry, there was no classification among all the castes of India for the man who engaged in the business. The Brahman could learn the trade and still remain a Brahman, while the pariah was not debarred. The demand for the products of the press increased with such rapidity that, before the middle of the first half century of modern missions, there were great publishing and printing houses in India, Burma, Turkey, Madagascar, and other mission countries, in which nearly all of the workmen were natives. By 1860 many of these establishments had passed entirely under native control, and native contractors were doing the mission's printing. These establishments rapidly multiplied everywhere, not only affording lucrative employment to a large number of educated natives, but furnishing a powerful means of general enlightenment and education for the people as a whole. The printing press is everywhere today turning off daily and weekly periodicals by the hundreds in cities where a century ago modern printing was wholly unknown.

When a missionary in Africa suggested to some natives that a much used public trail should be constructed, they replied, "Never since the Zambesi ran into the sea was such a thing dreamed of as that we should make a road for other people to walk on." That is the idea that has held Asia for centuries in the grip of selfish and narrow-minded individualism. Roads across Asia and Africa that have been traversed by the feet of a hundred generations have never had a stroke of work put upon them beyond what was demanded to permit a caravan to pass some obstruction.

Short, well-constructed roads, made to connect mission compounds, then stations, and, later, reaching out still farther, have opened the eyes of the natives to the superior value of a good road as compared with the old, winding paths that were passable at all only at certain seasons of the year.

The introduction of wheeled vehicles necessitated giving greater attention to the making of roads, and new conveyances assisted road building, while the better roads led to a wider use of wheels. The spirit of roadmaking has now entered many of the mission countries, revolutionizing intercommunication and trade.

There are few Oriental mechanical trades that have not been greatly improved or even recreated through the teachings of the missionaries, who with

Western methods and tools have shown the natives of those countries the wastefulness of their crude ways and the possibilities of accomplishment with new tools and skilled labor.

These trades, some of which have been either newly introduced or practically reconstructed in many regions, are cabinet work, carpentry, masonry, methods of agriculture, tinsmithing, shoemaking, roadmaking, printing, bookbinding, fiber raising and ropemaking, weaving, iron working, copper and silver hammering, embroidering and lacemaking, carpet and rug manufacturing, and a long list besides of trades and professions introduced and developed by the missionaries, by which men and women have been made self-respecting and independent, while industrial conditions of the countries in which missionaries reside have been materially advanced. Naturally the Christian communities are the first to appreciate the value of these new enterprises and so the first to profit by them. Thus has come to the Christians of the East the deserved reputation of energy and enterprise, and accounts in no small measure for the large contributions made by the people themselves for the support of their own Christian institutions. This is but one of the processes by which a strong, independent Christian community is rapidly forming in all mission countries, untrammeled by the industrial traditions of the past, ready to adopt that which promises intellectual, material, and social advance. The missionary points men to Christ, and at the same time to self-respecting manhood by the help of honest, productive industry.

FIELD NOTES

Opening the Bible to Those from Whom It Has Been Kept

(*Austrian Field*)

Worn down by the long strain of work in the Austrian Mission, where immense and growing opportunity forever chafes against small and inadequate appropriations, Rev. A. W. Clark was obliged to leave Prague the latter part of February for a month's visit at a sanatorium. His letter reporting his plans conveys also two items of news: —

1. In Russia the Marionites promise to be an important factor in the religious future of the land. Several of their priests are on friendly terms with the Board's mission in Lodz. Mr. Clark was planning to send 10,000 Gospels and Epistles, in Polish and other languages, through this newly opened doorway.

2. A "Bible course" or class was about to open, for which tried men were to be brought from Vienna, Moravia, and Bohemia for six weeks of instruction, from which they should go back to farm and shop ready to be unpaid helpers. Beside sixteen such men, the class was to include fifteen or more picked men of Prague. These young men are all poor, and only a few can pay any considerable part of their expenses. The cost of the course, including this student aid and amounting to about 1,200 crowns, had been half secured from friends in Scotland and Germany; the rest was still to be obtained.

A Singing Band

(*Marathi Field*)

A characteristic religious exercise of India is the *kirtan*, in which a *gosavi* or religious teacher celebrates the praises of his god in connected verses which he has written and set to musical forms. For many years the adapted *kirtan* has been used in mission work for the singing of the gospel stories and message, and it has been a very popular form of preaching to the people of India. The picture on the opposite page, sent by Mrs. Winsor, of Sirur, shows a company of blind boys

THE BLIND BOYS' "KIRTAN"

from that station conducting such a *kirtan* on an evangelistic tour. Feeling the need of more preaching in the district, those in charge devised this plan of publishing the gospel broadcast, and it has met with remarkable success. The boys from the blind school have been taken from their studies and their basketwork on short tours as a band of players and singers, and have visited eighteen villages around Sirur, beside the city of Poona. The instruments, as strange in name as they are in appearance, are better adapted than an organ would be for the music of Hindu singers. The band is accompanied by two preachers (the men with sashes in the back row), and two boys with sweet, alto voices are also in the group. Large audiences are gathered, representative of all castes and conditions, and they will sit for hours listening to the gospel in song, and showing their appreciation afterward by gifts of food to provide for the needs of the party. On the road the instruments are carried in the cart, which serves as headquarters.

Instilling New Ideas

(*Marathi Field*)

At Sholapur a new plan of combining study and work is being tried on a class of five in the boys' school, with two hours a day in school and four or five in the shop. They are thus enabled to pay for their schooling and also to lay up a little for future needs. The boys are twelve years and older, and it is hoped this plan may prove successful in enabling them really to earn their education. At present the boys are working in the carpenter shop on kindergarten tables and stools. All of them seem manlier since their education has been put on this new basis, and they enter with zest into their class work.

By long custom weddings in India are marked by lavish expenditure. A well-to-do man will sometimes spend 100,000 rupees ($33,000) on his child's marriage, and poor people spend in proportion, sometimes mortgaging their whole life's income and leaving debts to their children. The Sholapur missionaries are therefore rejoicing that, at the recent marriage of one of their Christian young men, instead of drawing all the money he had in the bank and borrowing as much more in order to make a display, he was persuaded to draw only three dollars and make that cover the bill. An added satisfaction in this result comes from the fact that it was two of his Hindu friends who gave him the good advice. Herein the wider influence of Christian teaching is apparent, as it is also in the better treatment of child widows, the increased interest in the education of women, the disappearance of the *nautch* dancing at some of the social festivals, and in similar moral and social advances.

The Situation in Albania

(*European Turkey Field*)

The Ericksons were still at Monastir February 11, as the weather was too cold for the journey back to Elbasan. But, with health improved, they were planning to return to the city from which they were driven out, so soon as it was warm enough to make the trip. Mr. Kennedy and Mr. Tsilka, who it will be remembered went to Elbasan to complete the purchase of the land for the mission premises there, reported after three weeks of effort that while the local officials seemed friendly, when it came to the actual transfer of the property they declared that they must first communicate with Constantinople. While professedly the usual procedure, this delay suggests the possibility of further obstructive tactics and is somewhat disturbing. The pressing of a just claim for indemnity for the Ericksons' expulsion and the arrest at Monastir may be needed to impress the government with the fact that American rights in this mission must be protected. Sooner or later, it is to be hoped sooner, the way will doubtless be opened for the establishment of permanent work in Albania. Meanwhile the plans for the occupation of

Elbasan for the compound, buildings, etc., are being completed.

Touring the Sivas Field

(*Western Turkey Field*)

In company with an American Bible Society colporter, Mr. Perry, of Sivas, during the late autumn and early winter of 1910 made four trips, occupying sixty-four days in all, among the outstations and "branch" churches of the Sivas station, beginning with Divrik and continuing down the plateau to the Euphrates at Pingian. This latter place recalls a tragic history in connection with the massacres of 1895. The town is built on a natural fortress of solid rock, which defends and is itself defended by a bridge of a single span, from rock to rock across the Euphrates. At the time of the massacre a few soldiers came with the pretense that they were sent to aid in defending the town. These were the advance party, who should open the gate of the bridge for their comrades; when this was done they joined in sacking the town, killing 100 of the people, throwing their bodies into the river, and burning all the houses except the one which they themselves occupied. The well-to-do families were scattered and only the poor made the effort to rebuild their houses.

A DIVRIK WIDOW AND HER CHILDREN

TURKISH WOMEN OF THE VILLAGES

The two days of Mr. Perry's visit at Pingian were chiefly spent in receiving callers and in talks with them about the gospel, the Gregorian priest spending much of his time in these conferences. The influence of the "national" societies on Armenian life was evidenced by the topics introduced in conversations all through this region. Such themes as democracy, socialism, and even agnosticism were everywhere found to be live subjects of thought. Graduates of the mission's normal school at Sivas were found teaching in the Gregorian schools; in some of them they were at liberty to teach in their own way, but in others they were bound hand and foot by the prejudices of the school officers. During these journeys approach was made as often as possible to the Moslem peoples, Turks or Kurds, and many opportunities were enjoyed of audiences in their guest rooms. With them another class of topics was to the fore: the duty of friendliness to supplant racial hostility, as well as of forbearance and patience when religious tenets and feelings differ. At three different points there was chance for a two hours' conversation on these and kindred topics with groups of the chief men of the village.

LETTERS FROM THE MISSIONS

WEST CENTRAL AFRICA MISSION

THE OVIMBUNDU

Miss Miller, who reached Ochileso last October, writes: —

"I have been here quite long enough to feel as if I belonged here. And I love these people. They have deserved something better from us privileged ones than centuries of neglect. If there were no such command as, "Go ye into all the world," common Christian humanity would demand that these gentle, suffering people should be relieved. We would not stand it to see the dumb creatures at home so tormented by fear and oppression as are these people by the witch doctors. Think of people living in terror — terror of eating, planting, and all the activities of life — when by going to them, telling them what we know, and staying to show them that we have no fear, except of sin, we can see them living happy, peaceful lives, full of ambition to learn more, so that they can go out and tell other villagers of the better life.

"As for their dress, I think they look much better in the cloth than in clothes like ours. Cipavela looks majestic in his long, white cloth, neatly folded about his tall form. The women look like Bible pictures till they put on the little, short-sleeved waist over their shoulders. That takes just two yards of goods. Several new little babies are in the station. They are the dearest, cunning mites, with the prettiest little brown toes. It takes just half a bandanna handkerchief to make a dress for one. They look like little dolls, for here there is no swathing of the poor babies in yards of flounces.

LISTENING TO THE MISSIONARY

"I started to tell you about the politeness of the people; it is not an exterior polish — far from it, for they are frank enough. You would be surprised at their innate refinement of sensibilities. They see we do not talk of some things and refrain, from courtesy to us. They do not laugh at our mistakes or do anything to hurt others' feelings. An entire audience will listen to a most ridiculous blunder without a smile, and, what is more, never tell us of it afterward.

"This is the Week of Prayer. We have had very good, earnest meetings. Several have confessed Christ, among them Kuhonga. He is a fine, tall man, who looks every inch a king. His father rules a large tribe, and it is noticeable that blood tells in the bearing, even here."

EUROPEAN TURKEY MISSION

A CAMPAIGN FOR SELF-SUPPORT

The American Board is conspicuous among foreign missionary societies for the emphasis it puts upon self-support in its training of the native Christian community. In all its missions it seeks to press as fast as possible upon converts and churches the responsibility of maintaining themselves. The wisdom and benefit of this policy get fresh evidence in a letter from Rev. Edward B. Haskell, of Salonica, describing a recent campaign to bring the churches up to the support of their preachers. A committee of three pastors, representing the Bulgarian Evangelical Society, visited a number of the churches on this errand, laying before them the situation and urging the necessity of more generous giving. The results of these visits varied somewhat according to local conditions, but in all cases effected a marked advance. Only one instance can be related here: —

A Sample Case

"Monospitovo had been without supply for two years or so and was very eager for a preacher. One of our last year's theological class at the Industrial School had been there for his Easter vacation and was well liked. He was with us only a few months and we felt that he needed more education before being employed. But there was no theological class at the institute this year and he had no funds to go elsewhere. We told him that if he could arrange with Monospitovo we would make no objection. So they agreed between them that he should have £T. 30, of which sum the Bulgarian Evangelical Society helps them to the amount of a little over £T. 4. Their gifts for preacher and school thus go up from £T. 10 to over £T. 30 this year. Before relating the sequel I will remark that the increased gifts of the churches for 1910–11 have made it possible, without overrunning our appropriation, to fill the place of the late Pastor Kimoof (though not in ability and experience) and to take on two men who finished with the station theological class last June.

"Now let me return to the blessings which Monospitovo is reaping as the result of its increased giving. The preacher whom they secured is a young and very quiet man, but he seems to have got a strong hold of the young people of the village. Most of our churches celebrate the Week of Prayer between Christmas (January 7, O.S.) and New Year, as the people are then at leisure. When the meetings began in Monospitovo it seemed as if the whole village flocked in. Every night the church was packed with over 250 people, of whom the majority had to stand, as the usual seating capacity was entirely overtaxed. In the congregation every night were 100 Orthodox villagers. Occasionally all could not get inside and some stood without, listening at the open door, while they shivered in the cold.

"The meetings were kept up a second week, and now Mr. Temkoff, of Doiran, has gone over to help for a third week. At the end of the first week the Orthodox village elders felt it necessary to take counsel how to stem the tide. They thought it would be wise to try some reforms in their own church. So they decided to cut down the service from three hours or more to one hour and a half in length; also to have the liturgy sung in Bulgarian instead of ancient Slavic; also to have a sermon preached every Sunday. Furthermore they decided on the bold step of dropping prayers for the dead and the distribution of boiled wheat at the church door by relatives of the departed; also the ceremony of having the priests sprinkle the houses with holy water on the first of each month to chase away the devils.

"But even these external approaches to Protestantism do not seem to have satisfied the soul hunger of the people, and they kept on coming to the evangelical church meetings. So the priests and the episcopate in Strumnitza have turned to anathemas against the evan-

gelicals and all who attend their services; but the report is that the young people still keep coming. I hope that this may be the beginning of the revival for which we long have been yearning, and that it may spread to other villages in the region."

MADURA MISSION

HINDU AND CHRISTIAN FESTIVALS

Rev. Lawrence C. Powers pauses in his study of the Tamil language to write to friends in this country that, after three months at Pasumalai, he is yet surer that he has found his right mission field. In relating some of his new experiences and observations he describes two religious scenes upon which he had recently looked: —

A Large Contribution Box

"I have gone with one of my *munshis* through a number of villages, noting the quarters of the various castes, the temples, bazaars, and various occupations of the people. One day there was a great Hindu festival at Sikkandamalai. Mr. Muthanantham and I started walking with the crowd about six in the morning. On the way we studied the people who came, some of them from great distances. As the sun rose, some were seen worshiping it. Others threw coins to certain trees, where spirits are supposed to live. At the temple, people began by worshiping the idols at the entrance, and then passed on to do homage to those inside. They bought ashes to rub on their own bodies, and oils and fruits and flowers for the gods. Large numbers had their heads shaved, and offered their hair to the gods. The temple elephants are trained to pick up even the smallest coins as they are thrown to them. A new kind of contribution box! At the side of the temple was a large tank, or *mandapam*, full of green water, where all sorts of people washed their cloths and bathed together. Past this tank a road runs two miles around a high, rocky hill. It was lined on both sides with beggars, some very needy and others only feigning. But all spread their cloths and placed vessels to catch coins and kernels of grain as they were thrown to them. A large number were blind or deformed; some had lost one or both legs or hands, and a goodly number were lepers. Then there were ascetics lying under heavy stones or piles of sand, almost entirely buried in the road or lying on thorns. One little baby did penance by lying naked on a pile of hedge! Women went the whole distance around this hill, bowing to the ground at every step. Some men received the forgiveness of half their sins by rolling these two miles. As they neared the end, exhausted and faint, their friends sought to rouse and spur them on by singing. All these things sounded terrible to me at home, but only now am I appreciating how very far they are from the true religion. And even here they are being given up by many who still remain Hindus.

TEMPLE ELEPHANTS

Escorting the Temple umbrellas to the idol precincts

A Contrast

"Now let me place alongside of this Hindu festival another religious gathering, very much smaller in size, but larger in significance. It was the dedication service of the large, new church at Sathangudi. This congregation has had considerable discord among its members for some years, but seems

now to have completely settled its difficulties. They did what Mr. Hazen believed to be impossible, raised about 2,500 rupees ($833) for the new building. Of this sum 500 rupees were given by Hindus. The roadside was lined with flags and a large crowd came to meet us. When Mr. Hazen, their missionary, had got out of his bandy, a purple umbrella was raised over him and the crowd moved along to the church singing hymns and firing Fourth of July torpedoes. The three churches stood in a row, the first being reduced to four low mud walls. We entered the second, which is still to be used for Sunday school and other purposes, and had a short service. Then as many as could get in entered the new church, while others crowded up to the doors and windows. There were leading Hindus with us there, and garlands and limes and rose water were presented to the chief guests. Reports upon the building were given, prayers were offered, and Mr. Vaughan preached and played an organ solo. The women of the congregation and a trio from Pasumalai sang. Asceticism with its horrors, professional beggars, money changers, bartering, and idols had given way to order and self-control, good cheer and gratitude, and the reverent worship of the Heavenly Father."

NEW METHODS AND NEW RESULTS

For more than a year the Madura Mission has been working under its new method, whereby each of the five circles into which the mission's district is divided administers its affairs locally by a "circle" composed of missionary pastors and laymen.

Mr. Jeffery, of Aruppukottai, reports for the South Circle of the American Madura Mission, which consists of seven pastorates; this circle was formed by adding to the Aruppukottai station two pastorates which were within the bounds of what was formerly called the Tirumangalam station. The report indicates decided progress in many lines. With but one exception the pastorates have been efficiently filled. The district has 6,394 Christians, nearly one-third of all the Christians in the Madura Mission. During the year the net gain in adherents in the circle has been 236, the offerings have increased more than 200 rupees, the number of schools has risen from 44 to 48, and the number of children in school has increased over 300: —

"The Christians understand very well what the teachings of Christ are. When they fail to live up to the standard they suffer shame, and there is genuine joy when they find themselves able to live up to its high moral call.

"In the Aruppukottai pastorate the general and festival offerings were so liberal this year that when the need arose in two villages for the appointment of workers unprovided for in the budget, the circle committee was free to make the appointments. There is much loyalty manifest in giving. A carpenter in very moderate circumstances, who gives liberally in all the church offerings, employed his spare moments and built and gave a country cart, which was sold for 62 rupees ($21). This money he has placed as a fund toward the building of a stone church in his village.

"In the Kamuthi pastorate a congregation has been inspired by the catechist in charge to undertake the building of a strong church for itself entirely independent of mission aid. The site has been purchased and much of the material is already collected. The value of the church will be not less than five hundred rupees.

"A new enthusiasm for personal work has manifested itself. A new Christian, who is a bazaar man, has been most zealous since he became a Christian in working night and day for the conversion of his people. Through his efforts a great many of his neighbors and friends in that village have been brought into the church during the year.

"Out of the turmoil and strife and violent persecution in Mukkur has come a firmly established congregation of 120 souls; and the pastor, who has so

courageously stood by a dangerous post, now looks forward with much hope for the future of that congregation.

"The itineracies of the year have been conducted along new lines. Instead of rushing from village to village to sow the seed broadcast, as was the former custom, the tent has been pitched only in those villages where there was a movement towards Christianity. For a week five or six agents would concentrate all their energies night and day on that village. House to house visitation and personal appeals would be made to bring the wavering ones to immediate decision. By this method a new congregation is usually established, or many new members added to a congregation already established."

SHANSI MISSION

WHERE THE MARTYRS FELL

It will be remembered that Mrs. Alice M. Williams, of the Shansi Mission, was in the United States in 1900, when the Board's missionaries in Shansi, including her husband, Rev. George L. Williams, fell as martyrs in the Boxer insurrection. Mrs. Williams again took up work in this mission a little over a year ago, and she writes from Fenchow, January 21, as follows:—

"The work has developed beyond anything that could have been anticipated. Mr. Corbin has given of his life to it. I can see that he has a keen grasp of the situation of the field, such as few men can secure the first term of service. He has worked hard and faithfully, and we shall all feel glad when he can claim his furlough. The dedication of the neat little chapel on the very ground and spot where the noble band of martyrs had hoped to plant one, shows how untiring his efforts have been to aid in all that pertains to the best good of the work. My heart sang for joy the day that the dedicating service was held: the old ground occupied; old faces with the new filling the crowded building, eager and glad for a house of God in which to worship.

CHRISTIANS SCARRED BY BOXERS

Waiting Fields

"In the autumn I visited some of the villages in the Taikuhsien district, while holding station classes, and I was more than ever impressed that we did not have men or native helpers in sufficient numbers to cover the great opportunity. On my way to Fenchow this fall I stopped at a chapel just recently opened at a most important market center in Hsia Chi. The helper pleaded with me to have the mother church open a school there for the boys and girls. The people of that village are warm-hearted and very anxious to have their children taught. Must we close the doors there because of lack of men? The women are eager to learn also, and I hope that I may be able in the spring to spend a week with them.

Why Say No?

"These ignorant people cannot understand why we

must say 'no' to their appeals. To them it is but a polite way of evading the truth. This we now meet in one village after another in this Fenchow field. A village near here (San Chuan), a large market center, is beseeching Mr. Pye day and night for a chapel. A chapel there would open the gospel to a vast community; but he must turn a deaf ear. We are appalled at the magnitude of the work here.

"The Christmas service at Shangta was conducted by Mr. Wang, the teacher of the boys' school in Fenchow. This was done to relieve the pressure, and the number in attendance was as large as here in the city, with only a tiny room for the service. By tiny I mean a room ten by thirty, into which 600 persons wanted to crowd to hear the Christmas message. One hundred men who came from villages near by had to walk all night to keep warm because there was no room where they could sleep. If we had money for a chapel in San Chuan we would have just as great an opening as in Shangta, where now nearly every man and woman has broken off the use of opium, and the helper's desire is to make it an entirely Christian village. He is fast accomplishing his high purpose.

"The largest field at present opened to us is the Liu-lin-chen district, over the mountains. The people there stood alone through the heavy cloud of 1900, and they have continued to grow and magnify the Lord until they have a large church membership. The only place they have for their services is a small *yao* holding about one hundred people. They are pleading for a

AN EVANGELIST STARTING ON TOUR

chapel; they are pleading for a missionary to visit them frequently; they want to be taught the Bible so that they can understand the gospel message more fully. Do you wonder that our hearts cry day and night because of this people? We do thank God every day for what the Board is doing for us, but the work is spreading so rapidly that the money does not cover one-fourth of the great need."

Mrs. Williams concludes this cry for help with the statement that Mr. Pye, who has been serving uninterruptedly and with great devotion, is sorely needing immediate rest from his exhausting labors. He must desist from his work for a time to recuperate. This mission is again in peril by reason of its prosperity; let it be remembered in the prayers of God's people.

THE WIDE FIELD

TURKEY

THE STAVRIOTAE

A recent number of *The Orient* relates an impressive story which shows what real advance is being made in religious liberty in the Turkish empire. It seems that more than two centuries ago the Greek inhabitants of certain villages near Trebizond were forcibly converted to Islam; they were compelled to adopt Moslem names, worship in mosques, and serve as soldiers in an army entirely made up of Moslems.

Thirty-five years ago these people, called Stavriotae from the name of their principal village, Stavri, attempted to throw off this yoke, but were not permitted to do so. A few years ago the attempt was renewed, with the aid of Greek high officials and a formal appeal that King Edward VII of England should take up their case. Through all these two hundred years the Stavriotae have secretly maintained their Christian rites, worshiping in underground chapels and keeping among themselves their Christian names; one who on the street might be known as Osman, among his friends was called perhaps Aleko. With the establishment of the new régime the effort of these people to be recognized as Christians was renewed, and finally, in February of 1910, upon official request from the governor of Trebizond the central government granted the appeal. The decision was withheld for nine months; but in December the Greek metropolitan of Trebizond was allowed to make public notification that the Stavriotae may hereafter live openly as Christians.

INDIA

THE RAJPUTANA JUBILEE

In the broad and populous native state of Rajputana in Central India, south of the Punjab, the Free Church of Scotland has maintained a mission for fifty years, with the characteristic ability, devotion, and persistence of the Scotch missionary. In observance of the event a jubilee *mela* was held at the station of Beawar, to which the Christians gathered from all parts of Rajputana. Following the form of a *mela* (the name for great religious gatherings of the Hindus), this Christian celebration showed a very different character, with mass meetings morning and evening for seven days, an "historic night," a "native missionary night," and finally a jubilant procession in which the Christian multitude poured through the Ajmer gate in what seemed an endless stream, raising the cry, "Victory to Jesus!" A profound impression was made, not only on those who participated, but upon the onlooking people of the city. While there was no attempt at mere pomp and display, and while every emphasis was put upon the spiritual character of the occasion, it was inevitably a huge demonstration, heartening the missionaries and native Christians and producing a new atmosphere in the city, where stony indifference was turned to amazement and even admiration. The *Missionary Record of the United Free Church of Scotland*, in reporting the event, adds some reminiscences of one of the pioneer missionaries, effectively contrasting the early days, when the missionaries were repeatedly robbed, even of their clothes while they slept; when the people could not account for their presence except by supposing they were vulgar criminals, who had avoided by flight a shameful death; or later, as they saw them befriended of the officials, by guessing they had been sent from the queen to entrap them into becoming Christians; when the schoolbooks, thoughtlessly bound in leather, came near depleting the school of all its pupils; in short, when there was nothing but misunderstanding and separation between missionary and people, where now there is contact and opportunity.

DISABILITIES OF CHRISTIAN CONVERTS

Religious liberty is still practically disallowed in many sections of India and even legally denied in some of the native states. In Mysore, for example, the courts have held that a convert to Christianity is as a civilian dead or outlawed. He can claim no share in any family property; rights which would not be lost by committing a crime or even by being sentenced for murder are forfeited by baptism. Such a one is declared to be unfit to be the guardian of his children. During the last decade repeated appeals have been made by the Christians for justice in this matter, but the government of

Mysore, which is practically in the hands of educated Brahmans, has persistently refused to consider the matter of any changes in the law.

The *Church Missionary Review* published in its March number an appeal unitedly made to the Mysore legislative council by the Protestants and Catholics of that city, urging anew the removal of these disabilities, a weighty and tactful argument which it would seem must count with the rulers. The closing sentence suggests that by acceding to it His Highness, the Maharajah of Mysore, may appear in the same gracious light as the Suzerain of all India, the protector of his subjects without distinction of creed. Despite many obstacles and delays, religious liberty is bound to come in India as everywhere in the world. The *Review*, in commenting editorially on this appeal, quotes Bishop Whitehead as saying that, in the face of such unyielding injustice on the part of the Brahmans, an Indian Christian is entitled to ask why he should take part in a "National" movement which may give political power to men who, when they get it, will probably deny common justice to the Christian and the outcaste.

CHINA

CHRISTIANIZING GOVERNMENT SCHOOLS

The increasing demand for foreign teachers in the government colleges in China, and the field which is thus opened to the right kind of men in these important posts, create an exceptional opportunity to the Young Men's Christian Association in that land to aid both in the securing of such teachers and in encouraging them at their task. Important service can thus be rendered just now for the Christianizing of Chinese thought and education. Mr. W. E. Taylor, of Shanghai, in *The Intercollegian*, records the fact that one government school-teacher in a single year gathered about him over one hundred Bible students, of whom twelve became Christians.

Besides aiding in the appointment of teachers for these higher institutions, the Young Men's Christian Association is projecting a systematic campaign, in connection with missionary boards and agencies, to reach the student class. The need is urgent. Already a propaganda carried on by government school students is at work to secure radical action against foreigners. These schools are often centers of a fervent patriotism that is reactionary and injurious to China's real advance. And yet the student classes are, in general, accessible and easily influenced upon a right approach. Different national committees of the Young Men's Christian Association are planning to send out in the next year or two a score of men to undertake this work. Some missionary societies are assigning their workers for a limited term of service under the Association's direction. The constant prayer of the churches at home is asked for this campaign, felt to be momentous for the Christian advance in the empire of China.

ARABIA

THE FOREIGN MISSION OF THE U. OF M.

The *Intercollegian* for March reports that the project of the University of Michigan to establish a high school and future university at Busrah in Arabia is making good advance. Turkish officials have granted permission to start the institution and permit it to teach medicine, engineering, agriculture, and liberal arts, with instruction in the Bible compulsory in every course, if so desired. Three seniors at Ann Arbor plan to go out in the fall of 1911 to represent the work of the Student Christian Association of Michigan University. Another physician and his wife have agreed to go to the assistance of Dr. Bennett, who is already at work, as soon as funds can be secured. The outlook is good that the objective for January, 1912, will be reached, namely, two engineers, two doctors, and two women teachers on the ground.

A Career that Is a Challenge

There is a wonderful woman doctor here, Dr. Ida Scudder. She has a fine hospital, but perhaps her most unique work is touring in an auto. Every Wednesday she starts out with her machine, which she has fitted up as a traveling dispensary. She has certain stations along the road where she stops and where the sick congregate. They come in from every side and with about every kind of complaint. Her coming is a great event and is looked forward to with intense eagerness. The gratitude of the afflicted people is most touching. Many not only pay the small fee, one-half anna (one cent), but bring garlands and bouquets. When she returns at night the auto is fairly covered with flowers, and she seems to be returning from a fete. Last Wednesday she treated 300 cases in that way. What a work! What an investment of life! And we have been seeking in vain for four years to secure women physicians. What are our college girls thinking of that they do not see this great chance? And America actually infested with doctors!

From private letter of Dr. Patton's, written at Vellore, South India, February 4, upon his visit to that station of the Arcot Mission.

The Evolution of a Mission College

As an illustration of the way in which educational institutions grow, Anatolia College is an admirable example. The germ which produced this great institution, now with more than 300 students and several departments, was a little school in the corner of a stable in the city of Marsovan, in charge of Dr. C. C. Tracy. The stable filled the greater part of the building, and in one of the corners, on a platform of earth raised a foot or so above the common level of the mud floor, and protected by a light rail, was the school. Less than a dozen children there took their first lessons in learning to read. At the start, in common intelligence they were but little in advance of the animals that occupied the rest of the room. No one could have detected in that humble beginning the germ of an institution that now covers several acres in buildings and campus just outside the large and flourishing city of Marsovan, filled with bright young men from all parts of Anatolia, from along the entire southern shore of the Black Sea, and even from Russia, on the northern coast, studying for academic degrees in preparation for positions of influence and leadership in the new Turkish empire.

This little stable school became a high school in 1886, and a full-grown college a few years later. It now has a faculty of twenty-three professors, fourteen of whom are natives of the country; and eight have taken post-graduate courses to prepare themselves for their work. They have degrees from the New College at Edinburgh, the University of Berlin, the University of Athens, the Imperial Law School at Constantinople, the Royal Conservatory of Music at Stuttgart, and the Academy at Paris.

Anatolia College has sent out 224 graduates, of whom 207 are now living. Fifty-two are engaged in teaching, forty-eight are practicing medicine, and eighty-six are in business. In addition to these graduates, several thousand of other young men have for a time studied in the institution and for various reasons have been compelled to leave without completing the course. These have, however, gone out armed with a new power which this college has given them, and many are doing signal service within and without the Turkish empire. Not long since, in a mixed gathering of Turks and Christians in Marsovan, profound thanks were expressed by Mohammedan leaders for this institution and

what it has done to disseminate ideas of liberty, for the emancipation of women, and for the general welfare.

From advance sheets of W. E. Curtis's "Around the Black Sea."

The Gospel in the Slums of Japan

I refer to the slum section of Kobe, down in Shinkawa, the plague center of West Japan in more senses than one. We see some unkempt children picking over the garbage heaps: they live in Shinkawa. We meet a blind or leprous beggar with a crying baby on his back to excite all the more pity: he, too, is from Shinkawa. We see a pitiful group of strolling minstrels: they hail from Shinkawa. Did you ever think where the flower carriers at the big funerals come from? In Kobe it is the crowd from Shinkawa, who are too sick or too incompetent to do a steady day's work. It is a common complaint in Shinkawa this year, that "rice is high, and we have neither plague nor cholera to help us out." It is the men of Shinkawa who carry the sick to the hospital and disinfect the houses under the oversight of the police.

One might pass through this section a hundred times and never realize what was near, unless he happened to turn into one of the narrow alleys. Then he would find himself in a maze of six-foot alleys, with whole families living in "two-mat" rooms, barely six feet square. Pitiful, half-blind children, covered with sores and dressed in rags, are playing some game of chance and learning to gamble like their fathers. Half the people there are said to be sick, usually of some loathsome disease that tells the story of their moral degradation all too plainly.

In September, 1909, a young theological student named Kagawa, from the Presbyterian seminary on the hill, began to preach on the street corners of Shinkawa. Sometimes alone, sometimes with other students, he would sing till a crowd gathered, and plead with them to repent, to come back to the Heavenly Father, and to trust in the Lord Jesus for salvation. By the end of the year he had got hold of a number of the people, and he obtained permission to leave the dormitory and rent one of those dirty little rooms, infested with vermin, where he could provide a Christian center for those he was leading. "In order to lead the poor he must live with them, for them, and like them," was his principle, and he began to live over the Sermon on the Mount with a literalness that I have never before seen. Every garment he had was given away except those on his back; many of his books were sold — perhaps the biggest sacrifice of all — to help some specially pitiful case. Often he would give away his last penny and go hungry with the rest. Those in need always found a sympathetic ear and a helping hand, and no one came near him without being pointed to the Saviour.

The work grew and prospered. Men can understand the gospel and believe it when they see it practiced in this way. Another house was rented, and a Christian carpenter gave his time and the materials to throw the two together and make a good-sized room. A third room was rented for the sick who came for help, and another for the women. The meetings grew to thirty or forty who called themselves believers, and their prayers and faith would put to shame many a respectable congregation.

At five o'clock on Christmas morning ten of those who have been tested a year and have stood firm were baptized. One of these has served a long term in prison for murder, another tried to murder his own wife, and at least two others are ex-prisoners. Of the two women, one had lived a life of shame, and the other is the widow of a gambler who broke his neck jumping from a window to escape the police. Every one is a soul winner and is leading some one else to Christ; so the band is growing. Praise God that the gospel of Jesus Christ is still the power of God unto salvation for every one that believeth.

From article by Harry White Myers, in Mission News.

Four-Fifths Left Their Religion behind Them

Several Persians in the first cabin came to their meals regularly and brought their appetites with them. The Koran applies to them the same as it does to the Turks, but these gentlemen were not so pious as they should be. And I noticed that none of the Mohammedan passengers, except the mullahs and one general, said their prayers when the time came. The general was very devout. He wore a long, light gray overcoat, reaching to his heels, which he kept so closely buttoned that we wondered if he had anything under it; and, like all military men over here, Russians, Austrians, and Turks, he never put aside his sword, not even when he spread his prayer rug on the deck and turned his face toward Mecca to pray.

The other first-class Mohammedan passengers paid no attention whatever to the hours for devotions, which gave me a disagreeable shock, because I have always understood that a Moslem is so conscientious that he will say his prayers five times a day at the proper moment, no matter what he happens to be doing or where he happens to be.

Many of the third-class passengers, who are compelled to sleep on the open deck, performed their duties regularly. They spread their prayer rugs carefully down in the first open place they could find, and, turning their eyes toward Mecca, went through with the genuflections which are a part of the Mohammedan ritual, and cried that there is no God but Allah in loud voices. Several of the private soldiers, and we had a large number on board, said their prayers regularly regardless of their surroundings, but the majority of them did not, and probably not more than one out of five of the Moslem passengers paid any attention to the hours of prayer.

From advance sheets of W. E. Curtis's "Around the Black Sea."

SOME MOSLEM TRAVELERS

THE CHRONICLE

DEPARTURES

February 28. From San Francisco, Dr. and Mrs. D. W. Learned, returning to the Japan Mission.

March 4. From Vancouver, Rev. C. A. Nelson, returning to the South China Mission.

March 25. From New York, Rev. C. H. Holbrook, to join the Western Turkey Mission. (See page 154.)

ARRIVALS ABROAD

December 15, 1910. At Pao-ting-fu, Miss Isabelle Phelps.

December 21, 1910. At Tung-chou, Rev. and Mrs. Elmer W. Galt.

December 21, 1910. At Foochow, Rev. Fred P. Beach.

January 29. At Madura, Rev. David S. Herrick.

February 3. At Smyrna, Mrs. J. P. McNaughton.

February 19. At Durban, Rev. Fred C. Bunker.

BIRTHS

December 9, 1910. At Chisamba, a son, Nelson Clark, to Rev. and Mrs. William C. Bell.

February —. At Smyrna, a son, Edwin Curtiss, to Rev. and Mrs. Charles K. Tracy.

February 14. At Foochow, a daughter to Rev. and Mrs. Edwin D. Kellogg.

∴

Two deaths, recently reported, will touch the hearts of many in our circle. The first occurred at Honolulu, January 14, when Mrs. Alice E. Wallbridge Gulick passed to the heavenly life. Mrs. Gulick was the widow of Rev. Thomas L. Gulick, and the two were missionaries of the American Board in Spain from 1872–83. Mr. Gulick died while traveling in Africa in 1904. After leaving the service of the American Board Mr. Gulick labored for the McAll Mission in France, also in Cuba and New Mexico, and for a time also in connection with the Presbyterian Hospital in Philadelphia. He was pastor for a time of the Foreign Church on the island of Maui, H. I. Mrs. Gulick was a woman of great excellence of character and devotedly loved by her associates and friends.

∴

The other home-going was of Mrs. Clara Brown Nagasaka at Kobe, Japan, February 8. Miss Clara Brown went out to Japan under the American Board in 1890, and for fourteen years she did an excellent work at Niigata, and was greatly beloved by her associates. In 1904 she was married to Mr. Nagasaka, a Japanese pastor at Hakodate. Their service together was most efficient, so long as health permitted, but of late years Mrs. Nagasaka has been disabled by illness and a great sufferer. She was a most devoted wife, and great sympathy is expressed for her bereaved husband.

∴

Unfortunately, in reporting in the March *Herald* the commissioning service at Granville, Ill., January 22, two mistakes were made. It seems it was Mrs. Dysart who was then commissioned, and it is her salary that is assumed by the church there. Moreover the pastor of the church is not Rev. R. H. Zachman, as reported to us, but the Rev. R. Kidder Stetson. The commissioning service for Mr. Dysart was held, March 26, at the church which is to provide his support, the Second Parish Church of Portland, Me., of which Rev. William F. Slade is pastor, Secretary W. E. Strong preaching the sermon and presenting the commission.

∴

While awaiting opportunity to return to Elbasan, from which they were cruelly driven out (see Field Note), the Ericksons have had their hearts cheered by a gift of $1,000 for the work in Albania from Mrs. John Hay. Let us hope that this timely and generous aid from one whose name, through her distinguished husband, is so intimately associated with the "Open Door" may prove effective as giving wider and freer entrance for the gospel into that restless land of Albania.

∴

The Battle Creek Sanitarium may fairly be called one of the American Board's headquarters. An officer of the Board, dropping in there the other day for a short visit, found a half dozen of the Board's representatives in the group of missionaries enjoying the hospitality and benefiting by the treatment of that great restorative institution. Though as a matter of course all the "guests" are more or less out of health, there is but small suggestion of sickness or misery in the cheery and friendly company that give to corridors, parlors, and even to those portions of the building devoted to treatments, a homelike

air. The missionaries are but a small fraction of the hundreds to be found on any one day at the sanitarium, but they are evidently a very favored and eminent fraction. Not only are they most generously relieved from almost all the usual charges, but every advantage and privilege of the place seem to be pressed upon them. Indeed one who is not a missionary, but only connected with a missionary board, is made to feel that his presence is peculiarly welcome for that reason. Many thanks to Dr. Kellogg, Mr. Kennedy, Mrs. Dowkontt, and others for so cordial a reception at this "Missionary Home."

∴

News of recovered health, or at least of lessened ill health, is welcomed from several of the Board's fields, where some of its missionaries have been of late set aside by more or less severe sickness. In particular Dr. DeForest, of Japan, has been relieved from a sharp and heavy attack of illness which for a time made those about him very apprehensive.

The Rooms of the Board are to be brightened earlier than usual this year with the company of candidates and newly appointed missionaries, as the annual conference for them is set for April 20–26. Among the reasons for choosing the early date was the desire that these prospective missionaries should have opportunity to see the World in Boston and to meet the missionary company that will be drawn together by that event.

∴

In those forces which are helping to bind together East and West, and in particular Japan and the United States, large account should be made of the gifts which through personal ties strengthen international friendships. Professor Lombard, of the Doshisha in Kyoto, has reason thus to take double pleasure in the gift of Mr. and Mrs. U. C. Crosby, of New York, of $100 for the support of a student under his care. Doubtless he would be glad to establish other ties between the two countries by the same method.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Bangor, Hammond-st. Cong. ch., toward support Rev. T. T. Holway, 242.44; Forest-av. Cong. ch., 6.70,	249 14	
Brunswick, 1st Cong. ch.	142 10	
Ellsworth, 1st Cong. ch.	10 00	
Kennebunkport, 1st Cong. ch.	1 00	
Portland, 2d Parish Cong. ch., toward support Rev. John P. Dysart, 395; Woodfords Cong. ch., 59.80; "Portland," 83.30,	538 10	
York Village, 1st Cong. ch.	12 00	952 34

New Hampshire

Bennington, Cong. ch.	9 51	
Dublin, Trin. Cong. ch.	8 35	
Hampton, Cong. ch.	42 01	
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00	
Littleton, Cong. ch.	169 68	
Newport, Cong. ch.	80 00	
Northwood, Rev. W. P. Elkins,	1 55	
Somersworth, Cong. ch.	55 82	376 92

Vermont

Cornwall, Cong. ch.	23 82	
Glover, 1st Cong. ch.	10 00	
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow,	7 00	
Marlboro, Cong. ch.	11 00	
Montpelier, Bethany Cong. ch.	56 05	
Newbury, Mrs. James B. Laurie, to const. HERSELF, H. M.	100 00	
Newport, 1st Cong. ch.	15 00	
St. Albans, 1st Cong. ch.	21 92	
South Hero and Grand Isle, Cong. ch., toward support Rev. Wm. Hazen,	31 15	
Springfield, Cong. ch., Mrs. James Hartness,	50 00	
Troy, North Cong. ch.	30 00	
West Rutland, Frank A. Morse, for Chikore,	25 00	380 94

Massachusetts

Amherst, Friend, for Aruppukottai,	5 00	
Andover, Seminary Cong. ch.	10 00	
Ashburnham, People's Cong. ch.	27 60	
Baldwinsville, 1st Cong. ch.	2 50	
Blackstone, Millville Scand. Cong. ch.	2 00	
Boston, Highland Cong. ch. (Roxbury), 148.16; Eliot Cong. ch. (Roxbury), 57.68; Mt. Vernon Cong. ch., 5; *Less*, Amount acknowledged by error from an individual, in March *Herald*, 40,	170 84	
Canton, Evan. Cong. ch.	50 00	
Danvers, Susan S. Driver,	15 00	
Everett, Courtland-st. Cong. ch.	18 04	
Fall River, Pilgrim Cong. ch.	2 74	
Globe Village, Evan. Free Cong. ch.	10 55	
Granville Center, 1st Cong. ch.	3 11	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	125 00	
Haverhill, Friend,	1 00	
Hopedale, Union ch.	40 00	
Lawrence, Trinity Cong. ch., 138.40; South Cong. ch., 54,	192 40	
Leominster, F. A. Whitney,	15 00	
Lynn, 1st Cong. ch.	25 00	
Medford, Daniel W. Wilcox,	100 00	
Melrose, Orth. Cong. ch.	103 16	
Milford, Cong. ch.	102 27	
New Bedford, Trin. Cong. ch., to const., with previous donations, CLARA B. WATSON and MRS. ROBERT C. SHERMAN, H. M., 24.91; 1st Cong. ch., 6,	30 91	
Newburyport, Friend,	5 00	
Newton Center, 1st Cong. ch., Friend, In memory of Chas. C. Burr, 100; Isabel F. Walker, 15,	115 00	
North Attleboro, 1st Cong. ch.	6 00	
North Chelmsford, 2d Cong. ch.	8 32	
Orange, North Cong. ch.	6 00	
Petersham, Elizabeth B. Dawes,	100 00	
Reading, Cong. ch., Solomon Davis,	100 00	
Richmond, Rev. W. M. Crane, for Erzroom,	166 66	
Somerville, Highland Cong. ch.	13 69	
Spencer, 1st Cong. ch.	300 00	

Springfield, South Cong. ch., Carrie L. King, for Sholapur, 30 00
Sudbury, Mrs. Lucy S. Connor, 25 00
Townsend, Cong. ch. 10 85
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 29 63
West Somerville, Cong. ch., Friend, for Sholapur, 5 00
Weymouth and Braintree, Union Cong. ch. 34 90
Woburn, North Cong. ch. 50 80
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 617.66; Pilgrim Cong. ch., Jennie L. Ward, Mrs. C. A. Stewart and Mrs. C. M. Clark, for Mindanao, 30, 647 66—2,706 63
Legacies.—Seekonk, Ann E. Shorey, by Geo. H. Robinson, Ex'r, add'l, 7 88
Watertown, Edward D. Kimball, add'l, 9 00 16 88

2,723 51

Rhode Island

Barrington, Cong. ch. 30 00
East Providence, Newman Cong. ch. 25 00
Kingston, Cong. ch. 248 28
Providence, Armenian Cong. ch. 5 00
Saylesville, Memorial Cong. ch. 13 00—321 28

Young People's Societies

MAINE.—Skowhegan, Island-av. Y. P. S. C. E., for Adana, 30 00
MASSACHUSETTS.—Auburndale, Y. P. S. C. E., for work in Madura, 30; Brockton, South Y. P. S. C. E., for Mindanao, 30; Everett, Courtland-st. Y. P. S. C. E., of which 2 from Juniors, 7; do., Washburn Associates, 2.61; Hudson, 1st Y. P. S. C. E., for Aintab, 3.20; Newtonville, Fessenden School, through Central Cong. ch., for Taikuhsien, 20; South Acton, Y. P. S. C. E., for Shao-wu, 15, 107 81

137 81

Sunday Schools

MAINE.—Winslow, Cong. Sab. sch., Mrs. Dunbar's class, for Adana, 5 00
VERMONT.—Ludlow, Cong. Sab. sch., 2; South Royalton, Cong. Sab. sch., 20, 22 00
MASSACHUSETTS.—Boston, Central Cong. Sab. sch. (Dorchester), for Mindanao, 7; Chicopee, 1st Cong. Sab. sch., for Mindanao, 2.64; Everett, Courtland-st. Cong. Sab. sch., 5; Medford, Union Cong. Sab. sch., 10; Richmond, Cong. Sab. sch., for Mindanao, 4; Whitinsville, Village Cong. Sab. sch., 133.20; Worcester, Pilgrim Cong. Sab. sch., Pastor's Bible class, for Ing-hok, 30; do., Bethany Cong. Sab. sch., Grace I. Chapin's class, for Pangchwang, 15, 206 84

233 84

MIDDLE DISTRICT

Connecticut

Bridgewater, Cong. ch. 15 00
Bristol, Cong. ch., of which 25 from Mrs. C. F. Barnes, 75; Friend, 10, 85 00
Colchester, 1st Cong. ch. 40 00
Deep River, 1st Cong. ch. 26 43
East Hartford, South Cong. ch., 7; David L. Williams, 9, 16 00
Killingworth, Cong. ch. 5 13
Lisbon, Newent Cong. ch. 47 06
Middletown, 1st Cong. ch. 33 80
Northfield, Cong. ch. 5 55
North Guilford, Cong. ch. 50 00
Rockville, Union Cong. ch. 218 04
Roxbury, Cong. ch. 8 60
Salisbury, Cong. ch. 21 82
Sharon, 1st Cong. ch. 4 43
Somersville, Cong. ch. 21 74
South Canterbury, Grace Rathbun, 3; Mrs. Geo. Rathbun, 2, 5 00
Suffield, 1st Cong. ch. 70 00
Taftville, Cong. ch. 31 00
Thomaston, Cong. ch. 20 87
Westchester, Cong. ch. 3 20
Wethersfield, 1st Cong. ch. of Christ, 23 90
——, Friend, for Adana, 30 00—782 57

New York

Binghamton, 1st Cong. ch. 44 55
Brooklyn, Parkville Cong. ch., 7.99; J. O. Niles, 6, 13 99
Deansboro, Cong. ch. 11 30
Geneva, C. A. L. 3 00
Lockport, 1st Cong. ch. 115 20
Lysander, Cong. ch., of which 34.47 for work at Vadala, 54 35
Owego, Cong. ch. 5 00
Poughkeepsie, Edmund P. Platt, toward support Mrs. E. F. Carey, 225 00
Rockaway Beach, Cong. ch. 54 00
Rushville, Cong. ch. 10 00
Saratoga Springs, New England Cong. ch. 16 00
Seneca Falls, Memorial Cong. ch. 12 00
Syracuse, Good Will Cong. ch. 61 04
Watertown, Emmanuel Cong. ch. 13 62
——, Friend in Central New York, 25 00—664 05

New Jersey

East Orange, Trinity Cong. ch., 418.55; 1st Cong. ch., toward support Rev. W. S. Dodd, 105.08, 523 63
Haworth, Cong. ch. 1 50
Montclair, Friend, 15 00
Upper Montclair, Chas. A. Mead, for Battalagundu, 2 00—542 13

Pennsylvania

Bangor, Welsh Cong. ch. 7 00
Ebensburg, Cong. ch. 8 00
Edwardsville, Welsh Cong. ch. 50 00
Pittsburg, 1st Cong. ch. 29 93
Smithfield, East Cong. ch. 8 50—103 43

Ohio

Brecksville, Cong. ch. 7 00
Elyria, 1st Cong. ch., for Shansi, 19 33
Sandusky, 1st Cong. ch. 3 77
Shawnee, Cong. ch. 1 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122 00—153 10
Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, add'l, 4 00

157 10

Virginia

Begonia, Prince George Cong. ch. 6 40

North Carolina

Mt. Gilead, Economic and Home Building Union, 1 00

South Carolina

Greenville, Grace Cong. ch., 1; Mt. View Cong. ch., 1, 2 00

Georgia

Pringle, Scotts Chapel, 1 00
——, Woman's Miss. Union, for Mt. Silinda, 3 00—4 00

Florida

Ormond, Mrs. Carrie F. Pitts, 2 00

Young People's Societies

CONNECTICUT.—Glastonbury, 1st Y. P. S. C. E., for Aintab, 21.50; Old Lyme, 1st Y. P. S. C. E., 10; Waterbury, 2d Cong. ch., Sunday Noon Club, for Aruppukottai, 15; Windsor, Y. P. S. C. E. and Sab. sch., for Harpoot, 10, 56 50
NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., for Foochow, 10; New York, Broadway Tab. Y. P. S. C. E., for native worker, care Rev. E. Fairbank, 60, 70 00
OHIO.—Elyria, 1st Y. P. S. C. E., for Shansi, 10 00

136 50

Sunday Schools

CONNECTICUT. — Enfield, 1st Cong. Sab. sch., 22; Goshen (Lebanon), Cong. Sab. sch., 8.90; Norwich, Greeneville, Cong. Sab. sch., 15; Suffield, 1st Cong. Sab. sch., for Adana, 30; Waterbury, 2d Cong. Sab. sch., for Aruppukottai, 30, 105 90

NEW YORK. — Berkshire, 1st Cong. Sab. sch., for school in Marsovan, 30; Syracuse, Good Will Cong. Sab. sch., 5.10, 35 10

PENNSYLVANIA. — Glenolden, Cong. Sab. sch., for Aruppukottai, 4 00

OHIO. — Akron, West Cong. Sab. sch., for Mindanao, 10; Cleveland, East Cong. Sab. sch., for Mindanao, 1, 11 00

156 00

INTERIOR DISTRICT

Tennessee

Memphis, Friend, 5 00

Louisiana

Hammond, Cong. ch.	14 25	
New Iberia, St. Paul Cong. ch.	5 00	
Welsh, 1st Cong. ch.	20 00	39 25
Legacies. — New Orleans, Mrs. Emma A. O'Dowd, by J. W. Wilkinson and David P. Albers, Ex'rs,		1,265 36
		1,304 61

Texas

Dallas, Central Cong. ch. 16 00

Legacies. — Clarendon, S. B. Hoisington, by Mrs. W. A. So Relle, 400 00

416 00

Oklahoma

Kingfisher, Cong. ch. 25 00

Illinois

Aurora, 1st Cong. ch.	29 00	
Bloomington, 1st Cong. ch., Maud S. Lindley, for Mt. Silinda,	15 00	
Champaign, Hale A. Johnston,	10 00	
Chesterfield, Cong. ch.	20 36	
Chicago, Ravenswood Cong. ch., 202; James Vogel, Jr., 5,	207 00	
Farmington, Cong. ch.	8 64	
Griggsville, Cong. ch.	8 24	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Mill Creek, Cong. ch.	68	
Minneapolis, Plymouth Cong. ch., of which 113.30 toward support Rev. A. H. Clark, and 5 for work in China,	118 30	
Naperville, 1st Cong. ch.	12 00	
Poplar Grove, Cong. ch.	5 00	
Spring Valley, 1st Cong. ch., toward support Rev. J. P. Dysart,	8 00	
Vienna, Cong. ch.	4 00	
Wilmette, 1st Cong. ch.	43 92	615 14
Legacies. — Elgin, Geo. P. Lord, by Louis N. Seaman, H. P. Zimmerman, and Elgin Banking Co., Ex'rs, add'l,		100 00
		715 14

Michigan

Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson,	200 00	
Leslie, 1st Cong. ch.	4 50	
Linden, Cong. ch. Woman's Miss. Soc.	3 60	
Red Jacket, Cong. ch.	19 54	
St. Clair, Cong. ch.	14 18	
Whitehall, Cong. ch.	10 00	251 82
Legacies. — Hillsdale, Miss Mary Smith, less expenses,		1,532 22
		1,784 04

Wisconsin

Hudson Park, Plymouth Cong. ch.	3 25	
Shullsburg, Cong. ch.	6 60	
Sparta, J. G. Leete,	35 00	
Woodlake, Swedish Mission Cong. ch.	2 80	47 65

Minnesota

Medford, Cong. ch., D. S. Piper,	50 00	
Minneapolis, Plymouth Cong. ch., Friend, 1,000; Pilgrim Cong. ch., 26.68,	1,026 68	
New Ulm, Cong. ch.	8 00	
Northfield, Rev. Fred B. Hill, toward support Rev. A. A. McBride,	625 00	
Owatonna, 1st Cong. ch.	22 00	1,731 68

Iowa

Atlantic, 1st Cong. ch.	108 00	
Farmington, Cong. ch.	5 00	
Montour, Friend,	1,000 00	
Newell, 1st Cong. ch.	60 00	
Ottumwa, 1st Cong. ch.	91 00	1,264 00

Missouri

Of item acknowledged in February *Herald*, from 1st Cong. ch., St. Louis, 62.50 should have been from 1st Cong. ch., Springfield.

North Dakota

Hettinger, Cong. ch.	1 00	
Jamestown, 1st Cong. ch.	14 00	
Valley City, Getchell Cong. ch.	6 00	21 00

South Dakota

Academy, Cong. ch.	29 55	
Dracola, Cong. ch.	4 37	
Gothland, Cong. ch.	1 50	
Hetland, Cong. ch.	7 35	
Springfield, Cong. ch.	10 00	
Watertown, Cong. ch.	27 00	79 77

Nebraska

Loomis, Cong. ch. 7 30

Kansas

Alton, 1st Cong. ch.	8 40	
Athol, Cong. ch.	21 00	
Independence, Cong. ch.	8 00	
Paola, Cong. ch.	18 00	55 40

Montana

Columbus, Cong. ch.	75	
Roundup, Cong. ch.	1 50	
Wibaux, Mrs. Lillie M. Rice,	3 00	5 25

Colorado

Clark, Elk River Cong. ch.	1 85	
Henderson, Cong. ch.	13 00	14 85

Young People's Societies

LOUISIANA. — Hammond, Y. P. S. C. E. and Sab. sch., for Mindanao, 15 00

IOWA. — Davenport, Edwards Y. P. S. C. E., toward support Rev. G. E. White, 5; Dubuque, 1st Y. P. S. C. E., for Harpoot, 30, 35 00

50 00

Sunday Schools

ALABAMA. — Joppa, Joppa Inst. Sab. sch., for Adana, 15 00

LOUISIANA. — Iowa, Cong. Sab. sch., for Harpoot, 15 00

ILLINOIS. — Chicago, Garfield Park Cong. Sab. sch., for Mindanao, 1; Griggsville, Cong. Sab. sch., 1.76; Polo, Independent Presb. Sab. sch., for Harpoot, 30, 32 76

MICHIGAN. — South Haven, Cong. Sab. sch., 17.87; Three Oaks, Cong. Sab. sch., 5, 22 87

WISCONSIN. — Fifield, Cong. Sab. sch. 1 24

MINNESOTA. — Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, 30; do., Pilgrim Cong. Sab. sch., 12.19; St. Paul, Pacific Cong. Sab. sch., for Aruppukottai, 9.89, 52 08

IOWA. — Cherokee, Cong. Sab. sch., for Mindanao, 46 97

SOUTH DAKOTA. — Milbank, Cong. Sab. sch. 6 95

KANSAS. — Milo, Union Sab. sch. 4 00

COLORADO. — Colorado Springs, 1st Cong. Sab. sch. 9 52

206 39

PACIFIC DISTRICT

Washington

Seattle, Oak Lake Cong. ch., 4; Bayview Cong. ch., 1, 5 00

Oregon

Forest Grove, Cong. ch.	17 66	
Oregon City, 1st Cong. ch.	14 26	
Portland, Laurelwood Cong. ch.	5 00	36 92

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Corona, Cong. ch.	44 36	
El Monte, C. P. Church,	6 00	
Escondido, Cong. ch.	4 65	
Etiwanda, Cong. ch.	8 20	
Highland, Cong. ch.	127 31	
Long Beach, 1st Cong. ch.	4 25	
Los Angeles, Plymouth Cong. ch., 7.75; Pilgrim Cong. ch., 5.42,	13 17	
Monrovia, Cong. ch.	7 20	
National City, Cong. ch.	15 28	
Oil Center, Cong. ch.	10 00	
Old River, Cong. ch.	8 42	
Panama, Cong. ch.	10 07	
Pasadena, North Cong. ch.	4 81	
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang,	5 00	
Redlands, Cong. ch.	62 00	
San Bernardino, 1st Cong. ch., 9.66; J. W. Curtis, 180,	189 66	
San Diego, 1st Cong. ch., 84.75; Logan Heights Cong. ch., 5.52,	90 27	
San Francisco, Rev. H. Melville Tenney,	430 00	
Upland, Chas. E. Harwood, toward support Rev. Watts O. Pye,	150 00	
Villa Park, Cong. ch.	14 96	
Wasco, Cong. ch.	7 75	1,285 36
Legacies. — San Bernardino, Mrs. Elizabeth A. M. Hicks, by Rev. H. M. Tenney, Ex'r,		7,218 09
		8,503 45

Alaska

Nome, Pilgrim Cong. ch. 25 00

Hawaii

Honolulu, Churches, through Hawaiian Board, 46.15; Central Union Cong. ch., 5.50, 51 65

Young People's Societies

OREGON. — Clackamas, Y. P. S. C. E., for Aruppukottai, 6 25

Sunday Schools

NEW MEXICO. — Albuquerque, 1st Cong. Sab. sch. 6 00

UTAH. — Ogden, 1st Cong. Sab. sch., for Mindanao, 10 00

IDAHO. — Boise, 1st Cong. Sab. sch., a class, for native worker, care Rev. E. Fairbank, 30 00

CALIFORNIA. — Colegrove, Cong. Sab. sch., 1.62; Redwood, Cong. Sab. sch., Prim. Dept., Birthday Box for Mindanao, 4.30; San Jacinto, Cong. Sab. sch., 9; Ventura, Cong. Sab. sch., 80, 15 72

HAWAII. — Honolulu, Central Union Cong. Sab. sch., toward support Rev. P. A. Deiaporte, 150; do., Sab. schs, through Hawaiian Board, 1, 151 00

212 72

MISCELLANEOUS

Bulgaria

Samokov, Church, 10 00

Japan

Okayama, M. Komoto, 50

South America

Colombia, Santa Marta, Rev. H. Dudley Lyeh, 1 00

Turkey

Constantinople, Greek Protestant ch., 9.68; Professor Hamlin, 4.40, 14 08

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Mission, 1,515 82

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions, in part,	12,814 10	
Toward building for girls' school, Talas, add'l,	1,000 00	
Toward building for girls' school, Mardin, add'l,	1,000 00	
For salary of missionary, Constantinople, 1910–11,	440 00	
For salary of missionary, Sivas, 1911,	409 20	
Toward new building for girls' school, Mardin, add'l,	1,000 00	16,663 30

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 692 50

22,855 80

Additional Donations for Special Objects

MAINE. — Blue Hill, Cong. Sab. sch., for native pastor, care Rev. R. A. Hume, 5; Sandypoint, Mrs. J. P. Stowers, for cot in hospital, care Rev. P. L. Corbin, 15, 20 00

NEW HAMPSHIRE. — Enfield, the Misses Long, toward Shattuck Memorial Hall, Oorfa, 1; Hillsboro, Cong. ch., Mrs. L. Conn, for work, care Rev. C. L. Storrs, 5, 6 00

MASSACHUSETTS. — Boston, Central Cong. Sab. sch. (Jamaica Plain), Men's class, for native helper, care Rev. A. H. Clark, 37.90; do., 2d Cong. Sab. sch. (Dorchester), Bumpus Mem. class, for work, care Rev. P. L. Corbin, 50; do., Y. P. S. C. E. (Roslindale), for native preacher, care Rev. E. H. Smith, 9.40; do., Miss Caroline Borden, toward Shattuck Memorial Hall, Oorfa, 10; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Brookline, Rev. Geo. A. Hall, for school, care Miss Anna L. Millard, 100; Erving, Friend, for native teacher, care Rev. B. K. Hunsberger, 40; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 25; Haverhill, North Cong. Sab. sch., Chinese Dept., for work, care Rev. C. R. Hager, 10; Northampton, Edwards Cong. ch., Mrs. Martha H. Williams, for hospital work, care Dr. F. F. Tucker, 18; Orange, Central Cong. ch., F. D. Kellogg, for work, care Rev. E. D. Kellogg, 25; Saundersville, Annie M. Crooks, for use of Miss M. L. Graffam, 3.60; Stoneham, Friend, toward Shattuck Hall, Oorfa, 50; Warren, 1st Cong. ch., for work, care Rev. Geo. P. Knapp, 10; Wellesley Hills, 1st Cong. ch., for work in Sivas, 24.37; Winchester, 2d Cong. ch. Women's Soc., for cot in hospital, care Dr. H. H. Atkinson, 25; do., 2d Cong. Sab. sch., for cot in hospital, care Dr. H. H. Atkinson, 30, 472 27

RHODE ISLAND. — Providence, Central Cong. ch., Ministering Children's League, Dorothea and Hans Moore, for orphan in China, 25; do., Park Side Chapel, Y. P. S. C. E., for pupil, care Rev. Edward Fairbank, 16; do., A. W. Claflin, for work, care Rev. John E. Merrill, 10, 51 00

CONNECTICUT. — Bridgeport, Mrs. Mabel McK. Blodget, for the Henry Blodget cot in hospital, care Rev. P. L. Corbin, 15; Farming-

ton, Mrs. Quincy Blakely, for pupil, care Miss Annie E. Gordon, 25; Goshen, Cong. Sab. sch., for pupil in Jaffna College, care Dr. Harry C. York, 10; Hartford, the Misses Camp and Mrs. E. C. Russ, for Annie Tracy Riggs Hospital, 20; Meriden, Center Cong. ch., Robert Scovel Loux Memorial, for native helper, care Rev. L. S. Gates, 8; Middletown, Mrs. H. Lucentia Ward, for work, care Rev. L. S. Gates, 10; New Haven, H. Starr and M. E. Baldwin, for hospital, care Dr. H. N. Kinnear, 10; Norwich, Broadway Cong. ch., Rev. G. A. Bryan, for boys' boarding school, care Rev. E. H. Smith, 2; Waterbury, 2d Cong. Sab. sch., Miss Kane's class, 10, do., do., Davenport Bible class, 7.50, and Men's Sunday Noon Club, 7.50, all for work, care Rev. J. C. Perkins, 25, 125 00

New York. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Geneva, C. A. L., for hospital, care Dr. H. N. Kinnear, 2; Lysander, Cong. ch., Members, for work, care Rev. E. Fairbank, 25; New York, Broadway Tab. Cong. ch., Ellen L. Lambert, for the Annie Tracy Riggs Hospital, 25; do., do., Chinese Sab. sch., for work, care Rev. Harry S. Martin, 25; do., Friends, for use of Rev. Watts O. Pye, 5; Palmyra, Union Meeting collection, for Col. and Theol. Inst., Samokov, 10.50; Port Chester, Letitia W. Simons, for pupil, care Rev. T. D. Christie, 25, 140 50

New Jersey. — Arlington, Mrs. Mary W. Pfleger, for pupil, care Miss Maria B. Poole, 10; East Orange, 1st Cong. ch., for Bible-reader, care Dr. W. S. Dodd, 10, 20 00

Pennsylvania. — Ardmore, Mrs. Charles H. Ludington, for pupil, care Rev. T. D. Christie, 45; Pine Grove, Geo. W. Gensemer, for the Annie Tracy Riggs Hospital, 25, 70 00

Ohio. — Clintonville, H. C. Marshall, for pupil, care Mrs. G. G. Brown, 3; Elyria, 1st Cong. Sab. sch., for cot in hospital, care Dr. Percy T. Watson, 15; Oberlin, 2d Cong. Sab. sch., for Col. and Theol. Inst., Samokov, 10; do., Oberlin Shansi Mem. Asso., of which 300 for educational work, Shansi Mem. Academy, and 83.33 for native preacher, Shansi, 383.33; do., Rev. A. H. Currier, for work, care Dr. H. N. Kinnear, 4; do., Harriet Ely, for Col. and Theol. Institute, Samokov, 15; Oxford, Mary E. Woodin, of which 10 for hospital work, care Dr. H. N. Kinnear, and 5 for work, care Miss Hannah C. Woodhull, 15, 445 33

Tennessee. — Nashville, Sarah Scoggins, for pupil, care Miss Martha Wiley, 10 00

Mississippi. — Moorhead, Sab. sch. of the Almeda Gardner Indus. School for Colored Girls, for orphans, care Mrs. M. L. Sibley, 10; do., Frances A. Gardner, 5, and Mrs. A. M. Pond, 5, both for orphans, care Mrs. M. L. Sibley, 10, 20 00

Texas. — Dallas, Central Cong. ch., for Bible-woman, care Rev. C. R. Hager, 7 50

Indiana. — Elkhart, Rose Lambert, for Osmanieh Mem. ch., care Rev. W. N. Chambers, 5; Lima, Presb. Sab. sch., Cradle Roll, for girls' school, care Miss Minnie Clarke, 1; do., the Misses Williams, toward new equipment, Mt. Silinda, care C. C. Fuller, 100, 106 00

Illinois. — Aurora, New England Cong. ch., Young People's League, for native worker, care Rev. F. E. Jeffery, 20; Chicago, North Y. P. S. C. E. (Englewood), for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 15; do., Grace Cong. Sab. sch., for native worker, care Rev. H. G. Bissell, 12.50; do., Summerdale Cong. Sab. sch., toward roof on Edgar B. Wylie School, 4; do., Summerdale Y. P. S. C. E., for do., 5; do., H. H. Marcusson, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Geneva, Geo. N. Taylor, for work, care Rev. L. S. Gates, 10; Morgan Park, Y. P. S. C. E., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Oak Park, 1st Cong. ch., Mrs. W. R. Lewis, in memory of Mrs. Mary J. Russell, for work, care Rev. J. D. Eaton, 500; Peoria, Union Cong. ch., Friend, for use of Rev. P. L. Corbin, 15; Princeton, Mr. and Mrs. F. W. Stewart, toward new equipment, Mt. Silinda, care C. C. Fuller, 2; Shabbona, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 13.80; Wheaton, College Cong. ch., for medical student, care Dr. F. F. Tucker, 3; do., College Cong. Sab. sch., for do., 15; ———, Friend, for work in Japan, 1, 626 30

Wisconsin. — Grand Rapids, Y. P. S. C. E., for work, care Rev. R. S. Stapleton, 5; Janesville, 1st Cong. ch., for Col. and Theol. Institute, Samokov, 10, 15 00

Minnesota. — Elk River, Meadow Vale Miss. Soc., for pupil, care Miss E. M. Atkins, 10; Minneapolis, 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily Hartwell, 5; ———, M. A. H., for use of Miss Charlotte R. Willard, 20, 35 00

Iowa. — Elkader, Jun. Y. P. S. C. E. of 1st Cong. ch., for work, care Mrs. Alice M. Williams, 2 00

Nebraska. — Trenton, Rev. Herbert L. Mills and Mrs. E. L. Mills, for work, care Miss Minnie B. Mills, 15 00

Kansas. — Council Grove, Rev. and Mrs. Geo. A. Chatfield, for Bible-woman, care Rev. C. R. Hager, 8.50; La Crosse, James H. Little, for work, care Rev. G. H. Hubbard, 100; Leavenworth, Robert Cartwright, for work, care Rev. W. W. Wallace, 5, 113 50

Colorado. — Boulder, Jun. Y. P. S. C. E. of 1st Cong. ch., for pupil, care Rev. R. A. Hume, 20 00

Utah. — Provo, L. B. Fuller, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 100 00

Washington. — Kiesling, Moran Union Sunday School, for Bible-woman, care Mrs. Alice M. Williams, 20 00

California. — Los Angeles, Garvanza Cong. ch., Annabel and Laura L. Bliss, for pupil, care Miss E. M. Atkins, 25; Pacific Grove, Mayflower Cong. Sab. sch., for cot in Annie Tracy Riggs Hospital, 12.45; Puente, Mrs. M. E. Comstock, for pupils, care Miss E. M. Atkins, 6; Redlands, Sen. Y. P. S. C. E., for work, care Rev. C. R. Hager, 30, 73 45

Canada. — Montreal, Amer. Presb. ch., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 150; do., Emmanuel Cong. Sab. sch., for native teacher, care Rev. C. R. Hager, 55; do., Zion Cong. Sab. sch., for work, care Dr. T. B. Scott, 15; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; Ottawa, Edwin and Marion Charleson, for pupil, care Miss Annie E. Gordon, 25; Point Claire (Que.), Cedar Park Cong. Sab. sch., for school, care Dr. and Mrs. C. T. Sibley, 43.40; do., Arthur Milne, for native teacher, care do., 15, 353 40

Mexico. — Mexico, A friend of Africa, for work, care A. J. Orner, 25 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California,
Treasurer

For use of Miss E. M. Garretson,	10 00	
For work of Miss Mary F. Denton,	140 00	150 00
		3,042 25
Donations received in February,		41,160 79
Legacies received in February,		10,536 55
		51,697 34

Total from September 1, 1910, to February 28, 1911. Donations, $389,137.63; Legacies, $36,686.32 = $425,823.95.

Woman's Medical Mission, Jaffna

Connecticut. — Rockville, Union Cong. ch. 12 50

Jaffna General Medical Mission

England. — Liverpool, Miss P. M. Given, 48 40

Among Strange Peoples

1c Stamp

Eight Post Cards

Issued By

THE AMERICAN BOARD

14 BEACON STREET

BOSTON

HAVE YOU SEEN this packet of artistic cards, each bearing a picture that tells a story? You can get the eight for 10 cents (and a 1-cent stamp for postage).

SUMMER READING

AND

SOME ARE NOT

For those who are not it is time to say that

The Story of the American Board

will make good Summer Reading, which after all is none too plentiful.

It is readable, stirring, diversified; broken into sections and short chapters, so that it can be picked up at odd moments; handy to manage in a hammock. It will look attractive on a piazza table; take but small space in a vacation trunk; prove a welcome gift to leave behind one; and it will make sure that the summer adds to the permanent enrichment of life.

Profusely illustrated with photographs and maps.
Bound in red cloth, with back and side stamps in gold. 523 pages, 8¼ x 5¾

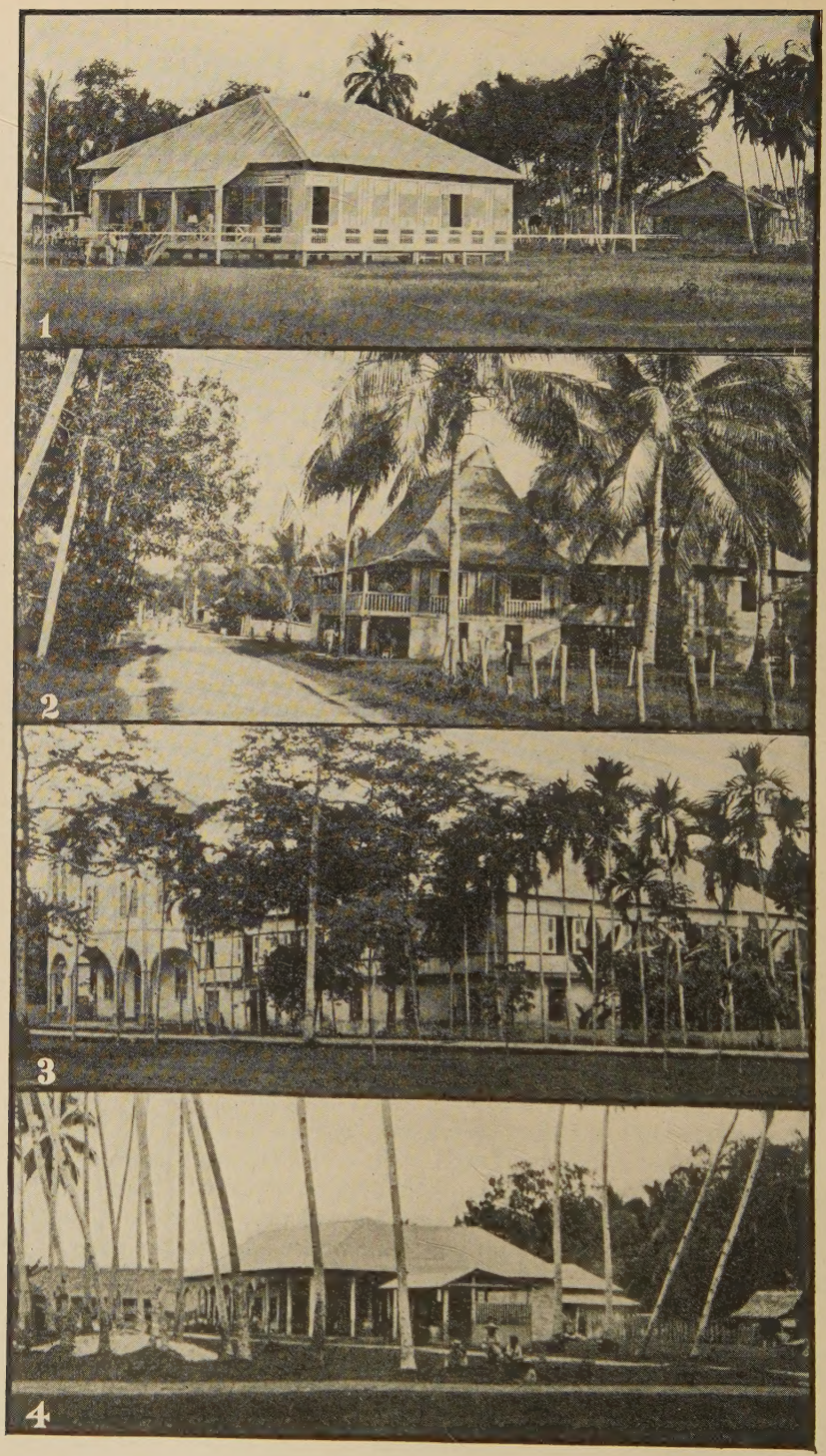
$1.75 net. Postage, 18 cents

THE PILGRIM PRESS

175 Wabash Avenue, Chicago — **14 Beacon Street, Boston**

or from the

AMERICAN BOARD, John G. Hosmer, Agent, 14 Beacon Street, Boston, Mass.



THE NEW DAVAO

(See opposite page)

1. The Public School.
2. The Constabulary Headquarters.
3. The Roman Catholic Church and Convent.
4. The Market.